



July 1969

The Era
Improvement

The World of
Genealogy



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On the cover:

The World of Genealogy is a world to which no Latter-day Saint needs extensive introduction. For about the past 130 years hundreds of thousands of Church members have pursued the holy mission of performing priesthood ordinances for persons who have preceded them. Some 38 million temple endowments have been given in a small handful of temples that dot the earth, 13 presently in use with three new temples underway. No accurate number is available of the sum of Latter-day Saints engaged in genealogy, but calculation suggests perhaps as many as 500,000 persons—making the Church the largest active genealogically-oriented organization in the world. To assist members in their mission the Church has amassed what is probably the world's most impressive collection of genealogically-oriented records from around the world, and pursues perhaps the most widespread and intensive program of gathering additional records. Underlying this activity are the Church's genealogical training sessions—giving the Church probably the world's largest genealogically oriented educational program. Constant counsel from contemporary prophet-leaders motivate members to engage in personal genealogical work, regardless of other callings and activities that fill their lives.



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The Editor's Page

By President David O. McKay

The Grand Purpose of Mortality

"I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

That is the greatest promise ever given to man, and only God can give it, for only God can give life. I believe "in the efficacy of that promise. I love my church because it is a medium, an agent, in Christ's hands in offering this abundant life.

I wonder why the world does not see that the success, the happiness, and the peace of mankind depend upon the statement made in this verse from Paul: "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6.)

To awaken spirituality in the hearts of men and women has been the Lord's purpose since he declared: "In the sweat of thy face, shalt thou eat bread. . . ." (Gen. 3:19.) Throughout the ages man has had his choice of making the aim of his life either spirituality or sensuality. Man usually centers his thought and action upon one or the other. The greatest need in this world today is spiritual awakening, and that implies that spirituality should be the uppermost thought in our minds.

Only through spiritual awakening has man made progress in his slow, continuous, upward climb since the divine edict to leave the Garden of Eden. The only thing that places man above the beast of the field is his possession of spiritual gifts. Superior intellectuality without spiritual virtues may tend only to make men more beastlike.

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, and his soul upon things that contribute to the comfort and gratifi-

cation of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

I ask you to imagine what condition man would have been in if God had not provided a Savior. Just imagine man placed here with his memory of pre-mortal life taken from him. If the Lord had not revealed the plan, I have no idea of what would have happened. The saving of his life and the perpetuation of his species would be his sole aim; indeed, there would be nothing else to live for. When he got thirsty, the water would quench his thirst; when he became hungry, the fruits of the field would satisfy his hunger. He would feel the warmth of the sun by day; leaves and reeds would make him a comfortable bed at night. Skins of animals would keep him warm. When another man would come to rob him, or try to seize from him a luscious piece of venison or some tasty fruit, a fight would ensue. The gratification of appetite and passion would be man's sole aim, and thus, as the Book of Mormon plainly states, man became "carnal, sensual, and devilish, by nature. . . ." (Alma 42:10.)

Anticipating this, the Lord revealed himself to man and gave the gospel plan. In order to assist man to rise above the earth and earthly things, and to keep his heart from being centered upon them, the Lord suggested or, indeed, commanded that man take of the "firstlings of the flock" and offer them as a sacrifice to God. Have you ever thought of this? The best that ordinarily would be for self must be given to a higher power—the first step in spiritual uplift. When

man thus denied himself, conquered his physical appetite, and paid reverence to someone higher than himself, he approached nearer his Maker; there was a spiritual awakening.

A few years ago we were inclined to think that since history began, man has made great progress. As we look at world conditions today, we are convinced that progress is not one-thousandth part of what it should be. Selfishness, envy, hatred, conquest, and mass murder are on a rampage throughout the so-called civilized world; and love and peace and joy are being banished from the hearts and homes and lives of men. With all our boasted civilization, there never was a time when spiritual awakening and spiritual ideals were more needed.

Civilization has grown too complex for the human mind to visualize or to control. Unless man comes to a speedy realization that the higher and not the baser qualities of man must be developed, then the present status of civilization is in jeopardy.

Man must turn to spirituality and travel the spiritual road that has Christ as its goal. The individual lives for something higher than self. He hears the Savior's voice saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice he soon learns that there is no one great thing he can do to attain happiness or eternal life. He learns that life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the hearts and secure comfort.

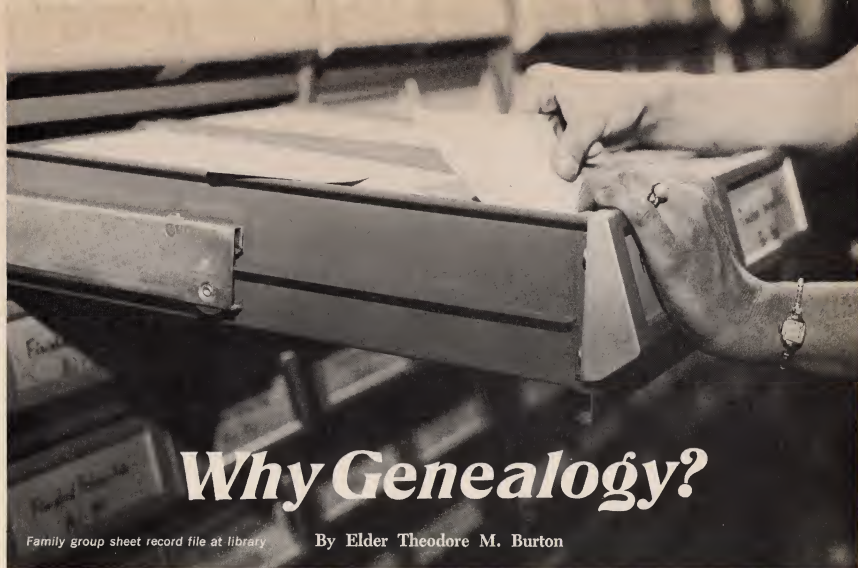
The Church makes an appeal to all men to seek the

higher life, intellectual and spiritual, and to incite men to greater diligence in striving for the abundant life. Generally the dominant thought in all men's minds is how to make a living. They are trying to choose that course in life which will best fit them to succeed in feeding, clothing, and housing themselves, and will aid them in bringing up their families comfortably. However, making a living is not the end in life; it is but a means. Making a living is but the keeping in running order of the machine that is used to bear us on the long journey of life. Making a living is a necessity, but making a life is a duty, an everlasting blessing.

Some people make a living that they might merely exist. To these, life is drudgery, mere existence; it isn't a living. Some make a living that they might have pleasure. Too many of our youth have that aim in life. For these the rewards of vanity and disillusionment await. Others make wealth their sole aim; selfishness and an ever-narrowing view of life's beauties become a great part of their recompense. Not infrequently their hope ends in ashes of sordidness and disappointment.

The true purpose of life is perfection of humanity through individual effort, under the guidance of God's inspiration. Real life is response to the best about us.

As man travels surely upon the spiritual road toward the abundant life, he realizes, at least in part, that wonderful as it is, this life is "a time to prepare to meet God." (Alma 12:24.) When that time is ended, all that man takes with him is his record of what he has done for his Master and for his brothers, his fellowmen.



Why Genealogy?

Family group sheet record file at library

By Elder Theodore M. Burton

Assistant to the Council of the Twelve
and Vice-President and General Manager, Genealogical Society

● Members of The Church of Jesus Christ of Latter-day Saints have a vital interest in genealogy. The basis for that interest lies not in genealogy as such, but in the universality of the gospel of Jesus Christ. As we understand it, the gospel is not a narrow concept applying only to our times or to New Testament times. It is the universal gospel that was known to the ancient prophets from the time of Adam down to the present.

It must be understood that the gospel was not always found on the earth in its fullness. The generations of man have not always been willing or capable of understanding the gospel completely. However, God in his infinite mercy and love gave his children as much of the gospel message as they could assimilate and accept. In the words of the prophet Alma in the Book of Mormon, this concept was expressed thus:

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Al. 29:8.)

We believe that all people, regardless of race or tongue, who live upon the earth are the children of God. While the Lord desires to lift and exalt all his children, he knows, as all great teachers also know, that men have unequal spiritual and intellectual capacities. Though some can comprehend and receive truth readily, others receive it only partially and

haltingly. Yet God, as a compassionate and loving Father, will not hold those of limited capacity equally responsible with those of greater capacity. God allows all people to have as much truth as they can understand and apply in their lives.

Another Book of Mormon prophet expressed this plainly as he wrote:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

The Lord esteems all flesh as one, and he that is righteous is favored of God, while he that is wicked cannot be approved of God.

God shows no favoritism but loves all his children. Only sin and unrighteousness can affect that heavenly relationship. As a teacher of righteousness, God of necessity does reward the righteous. Again the prophets of the Book of Mormon speak out courageously to express these concepts. Ammon said:

"Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever." (Al. 26:37.)

Nephi expressed this concept in these words:

"... he [the Lord] doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile." (2 Ne. 26:33.)

It was with this lofty and universal concept in mind that Jesus Christ sent his disciples into the world to teach the gospel of universal love.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

How was this gospel to be taught? What method was to be used? The Savior explained that this was to be done by special messengers bearing witness individually of these truths: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Thus the judgment reserved for the end of the world cannot come until all the children of God have had an opportunity of hearing, understanding, and accepting the truth.

There was no narrow concept in the minds of the apostles, nor in the minds of the early members of the Church of Jesus Christ, who even in those days were known as saints. Jesus taught that missionary work extended not only to those then living but even to those who were dead:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice [the voice of the Son of God],

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

The apostle Peter explained this in further detail to the saints of the early Church as he instructed them in one of his letters:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit;

"By which [that is, in the spirit] also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water [meaning baptism]." (1 Pet. 3:18-20.)

Peter explained the reason why the gospel of Jesus Christ had to be taught to the spirits of those who were dead: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

That this work of vicarious salvation for the dead was actually practiced by the early saints is made clear from the words of the apostle Paul, who reasoned as to the actuality of the resurrection by citing their practice of allowing themselves to be baptized for and in behalf of their kindred dead. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

One of the great Hebrew prophets, Malachi, in prophesying of the future yet to come, told of a remarkable change that was to take place in the hearts of men in the last days. Speaking for the Lord of what should come, he wrote:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

With the coming of Elijah in the year 1836, the hearts of the children began to turn toward their ancestors, and the prophecies of the patriarchs, who were known as the fathers, began to be fulfilled in behalf of their children.

As the gospel with all its truths and power was given again to man, missionaries began gathering together the people of the Lord. We have been gathered into families, and our hearts have been touched to seek after our ancestors, that we may identify them and perform for them sacred ordinance work in accordance with the command given: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

We believe that men and women in the spirit world, freed of illness and disease and freed from most of the traditions, superstitions, and dominations of wicked or uninformed leaders and teachers, will be more free to understand and accept the truths taught them there than here. They will then be free to choose for themselves those truths by means of which they can be saved in righteousness.

Thus we search for the records of our dead, and we use the principles of genealogy to identify individuals

and arrange them into families. We perform vicarious baptisms for our kindred dead so that no one need be damned who will accept Jesus Christ as the Lord and Savior of the world.

It is our faith and hope that as messengers go into the spirit world to teach those spirits the truths of the gospel, our progenitors will accept this ordinance work done for them. Thus, not only may they be saved, but our own heritage can be preserved in the lineage of the priesthood given to our ancient fathers.

In our desire to knit together all the families of mankind into a perfected whole, we, the Latter-day Saints, were commanded by the Lord: "Therefore, renounce war and proclaim peace, and seek diligently to turn the

hearts of the children to their fathers, and the hearts of the fathers to the children.

"And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me." (D&C 98:16-17.)

This, then, is a way for peace to come, by convincing all men that we are brothers and that through faith in Jesus Christ all mankind can be preserved through the true gospel of love and fellowship among all people of the earth. Thus we practice genealogy because we regard all men as our brothers.

Our firm and unwavering conviction is that this is a most effective and successful way to find peace. ○



● The Genealogical Society—a veritable treasure chest of the world . . . a beacon to nations floundering in a sea of record-keeping problems . . . an oasis of genealogical, historical interest.

In its Diamond Jubilee year, this organization, which has grown from a simple one-room library in November

1894 to a worldwide movement, will sponsor the World Conference on Records August 5-8 in Salt Lake City.

Some 10,000 historians, genealogists, librarians, archivists, and computer and microfilming experts are expected to attend the conference, to be held in Salt Lake City's modern new

convention center, the Salt Palace.

Record custodians and professional amateur genealogists from the United States, Europe, South and Central America, Mexico, Canada, Southeast Asia, islands of the Pacific, and all areas of the world will gather. "Records Protection in an Uncertain World" is the

theme selected for the conference.

Why such a conference? What may be accomplished, and what are its objectives? Where and how can records be protected from weathering and aging, from fire and destruction by man?

The need for safeguarding the world's vital documents, original manuscripts, histories, biographies, and other genealogical "finds" has long troubled mankind.

Millions of pages of records are currently being stored safely and securely through the Genealogical Society's extensive microfilming program.

Widely recognized as a great storehouse of information, the Society has collected more than 670,000 rolls of microfilm, representing the equivalent of three million volumes of 300 pages each. Add to this the Society's six million completed records of family groups, a card file index of 36 million individuals, and a book collection of more than 90,000 volumes, and one begins to realize the vastness of its record-keeping program. The Society also has 80 branch libraries, serves hundreds of patrons personally each day, and receives about 1,000 new rolls of microfilm weekly from throughout the world.

"We want to keep records intact," said Elder Theodore M. Burton, vice-president and general manager of the Society, which in late 1967 announced plans for the conference.

"The only way this can be done is by having interested persons all over the world care for their own records. By that I mean preserve them," he added. Elder Burton, who has been associated with the Society since 1964, is a member of the conference executive committee.

Elder Burton discussed the need for records preservation: "If we can get these record keepers together, perhaps we can set up some kind of an arrangement whereby records can be preserved." The Society has modern records processing and storage facilities at the Granite Mountain Records Vault, carved 600 feet into a wall of Little

Cottonwood Canyon southeast of Salt Lake City.

The Society is anxious to display its "wares." Once the world gets a glimpse, the program becomes infectious, and record keepers everywhere will join hands in a cooperative effort to microfilm and store priceless documents.

But despite its varied projects, the Society is continually searching for new records sources and other vital information.

"We need more information, and one way to get it is to go into foreign countries to talk with people," Elder Burton continued. "But how much better it will be to have them come here, stimulating one another and allowing our people to know them and them to know us."

The Society needs to know just what records are available, where they can be found, and how they can be used.

"When we first sent a man to Japan about four years ago, he came back saying no records were available. Since then we have found countless stores of information. When he went there, people thought he was a curiosity seeker, but the next time a man was sent who was familiar with Japanese customs. He was able to allay suspicions, and we got the information we needed," Elder Burton recounted.

Recently a retired businessman went to Denmark to research his family tree. In Copenhagen he was confronted by amazed Danish record keepers who asked why he hadn't stopped in Salt Lake City, where he had the information at his fingertips.

Next month's conference is open to members and nonmembers of the Church, and to those skilled and unskilled in record keeping. There will be something for everyone in 210 separate seminars and discussions, and in four general assemblies, arranged under the direction of Frank Smith, program chairman, and 12 subcommittees.

About 280 speakers, of whom some

100 have doctoral degrees, have consented to participate in the conference. A few titles of topics to be covered hint of the intriguing range of the conference:

"Documentation and Archival Situation on the Ivory Coast," "Court Records of Sweden," "Japanese Americans: Origins, Past and Present," "The Gathering of Jewish Records to Israel," "Polynesian Pedigrees and Genealogies in the Eastern Pacific," "Quaker Migrations in the USA," "Scottish Military and Militia Records Before 1707," "Long Distance Records Transmission by Electronics," "Tracing Ancestry in Yugoslavia and Hungary," "The Court Records of Iceland," "Church Records of the U. S.," and "Developing the English Working Man Pedigree Prior to 1800."

Papers presented by speakers will be printed and will be available to those who attend. Although a person may attend only 25 classes, he will be able to obtain papers for the remainder.

In addition to conference sessions, visitors may attend concerts by the Utah Symphony Orchestra, the Mormon Tabernacle Choir, and Ballet West. The symphony and ballet company will perform at an August 8 banquet to conclude the conference. A special variety program is scheduled the evening of August 5, the Utah Symphony will present a concert August 6, and a nondenominational religious service will precede the conference on Sunday, August 3, in the Salt Lake Tabernacle.

Visitors may also see performances of *Promised Valley*, and a full schedule of women's activities is planned. In addition, tours of Salt Lake City and trips to southern Utah parks and the Grand Canyon and to northern and southern California will be available.

Housing will be provided in Salt Lake City hotels and motels, University of Utah and Westminster College dormitories, and private homes of Salt Lake area residents.

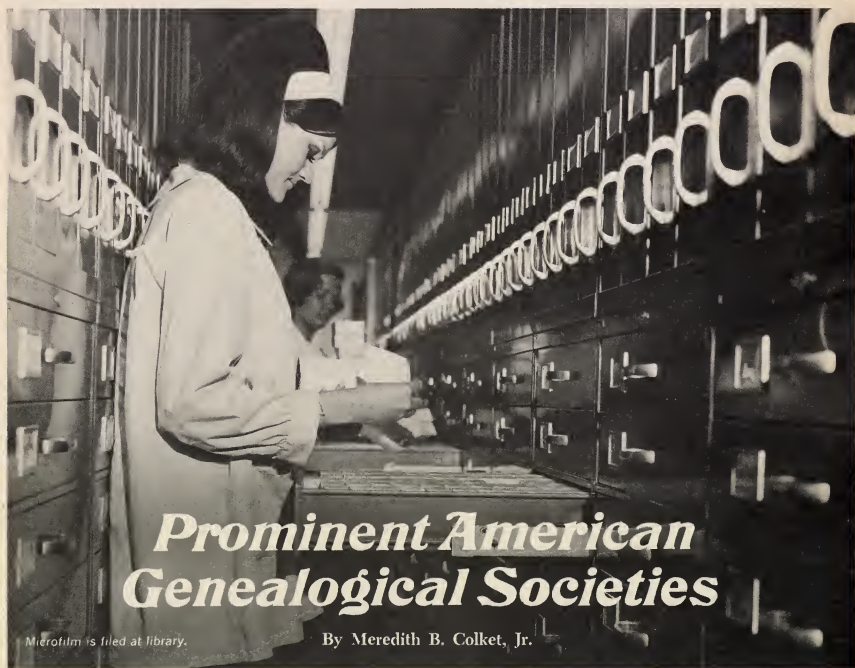
At least 40 countries will be repre-

sented at the conference by prominent speakers and guests, who include the following: Genadii Alexandrovich Belov, director-general, Russian Archives, Moscow; Lord Thomson of Fleet, London press lord; Sir Ian Moncreiff, Edinburgh, Scotland; Duc de la Force, of Paris, France; Baron Karl Friedrich von Frank, noted Austrian genealogist; Guillermo Lohmann Villena, director, Peruvian Institute of Genealogical Research;

Dr. Kenn Stryker-Rodda, president, American Society of Genealogists; Dr. James B. Rhoads, National Archivist of the United States; Hsiang-Lin Lo, University of Hong Kong; Dr. Cornelius Pama, South African Genealogical So-

ciety; Daniel J. Cohen, director, Historical Society of Israel, Jerusalem; Dr. Labib Habachi, an Egyptologist from Cairo; and Timothee N'Guetta Ahoua, ambassador to the United States from the Ivory Coast. ○

Douglas Palmer, assistant ward clerk of the East Millcreek (Salt Lake City) Fourth Ward, is a staff writer of the *Deseret News* and a former editor of the *Millennial Star*, Church publication in England.



● Americans have found genealogical research so fascinating that some of them, in the cultural city of Boston in 1845, organized the New England Historic Genealogical Society, the first genealogical society in the world. In addition to being the oldest society, it has two great claims to distinction. Its collections of genealogical books and manuscripts are unsurpassed, and its quarterly, *The New England Historical and Genealogical Register*, a journal of the highest caliber,

contains more genealogical information than any other publication.

In more recent years, genealogical societies have been organized in other large American cities. They vary greatly in scope and activities, depending upon the interest and availability of funds. These organizations usually hold regular meetings, where lectures on genealogical subjects are given. Some issue genealogical quarterlies. Most leave the responsibility of

developing a good genealogical library to the main public library or historical society in the community. In the nation's capital, the U.S. National Genealogical Society publishes a quarterly recognized for its articles of wide genealogical interest; the Library of Congress and the Daughters of the American Revolution also maintain large genealogical libraries there.

Some genealogical societies deserve national recognition for special activities. Thus, the New York Genealogical and Biographical Society's quarterly, *The New York Genealogical and Biographical Record*, is noteworthy in part for its comprehensive reviews of genealogical literature.

The Genealogical Society of The Church of Jesus Christ of Latter-day Saints has achieved preeminence in microfilming original records of genealogical interest from all parts of the world. So great is the project that it staggers the imagination. Moreover, the Society has taken great pains to preserve the microfilm and make copies available for research. It is also acclaimed for encouraging the publication of books on how to do genealogy as well as for encouraging formal genealogical instruction.

The smallest genealogical society that is nationally effective is the American Society of Genealogists. In 1960 it published cooperatively a first-class guide, *Genealogical Research: Methods and Sources*. It stimulated the creation in 1964 of an independent "Board for the Certification of Genealogists," to formulate standards for genealogical research and to establish a register of persons deemed qualified to do genealogical work. As reported in the January 1968 issue of *The American Genealogist*, the Society has set up standards for the publication of American genealogies and periodically offers as a prize the publication of the best manuscript submitted.

These societies today are dramatically bringing to the attention of the American public the fact that genealogy is an important facet of our culture. ○

Meredith B. Colket, Jr., director of the Western Reserve Historical Society in Ohio, was for 20 years a staff member of the National Archives in Washington, D.C. A former associate editor of *American Genealogist*, he is compiler and author of several outstanding books and articles on American genealogy.



● Someone has aptly described our modern civilization and our way of changing practically everything we do, saying, "Nothing is so constant as change." One of the prime reasons for change is man's continuing quest for improvement. Some persons would have us believe that movement is progress, that any change away from the older, more established way of doing things is important. The fact is that change must and should come, but only when improvement and

progress as a result of change are obvious.

Since the organization of the Genealogical Society in 1894, many changes have brought progress and improvement. Great strides have been made in securing worthwhile genealogical records, making the contents quickly accessible, and instructing researchers in the most effective methods of tracing pedigrees. Comparatively few people have fully grasped the size and potential of the record collection found in the library

of the Church's Genealogical Society.

As records have increased in number within the library, changes and innovations have by necessity taken place as we have experimented with better ways to make this collection available to patrons. Fortunately, for man's personal growth and development, a kind, beneficent Creator has left us to do some of our own thinking so that we might discover knowledge and find progression for ourselves.

So it has been in this world of genealogy. Even before the Genealogical Society was organized, ways of improvement were being sought by those who were performing genealogical work. After the society was incorporated and books and records became available in one central repository, more changes were made. We needed a record or form for compiling our work to help avoid duplication and wasted time and effort. Although some persons created their own forms—sometimes just a sheet of notebook paper—it became evident that we needed some standardization. Suggestions were submitted, and over the years, with changes and alterations upon the original thoughts, there evolved a generally accepted family group form and pedigree chart that we have used for over a quarter of a century.

Some people began to feel that at last there would be no further need for changes in the forms or methods of doing research. For many years this seemed to be true. But man's constant search for a better way to do things has brought more efficient and faster methods of doing our work. We discovered that we could not remain status quo because people did not have the time they formerly had to do this work. In addition, religious reasoning suggested that we had to move faster. Temples of the Lord were multiplying, and the growth of the Church brought us face to face with a new problem. How could we advocate temple attendance by more members of the Church with a diminishing number of Saints doing the genealogical research?

New ideas were introduced in an attempt to stimulate the growth and escalation of genealogical research. We began to help the Saints to search unused records, such as the Temple Records Index Bureau (TIB), and microfilmed records. At the same time we developed a new program called the Pedigree Referral Service. The primary purpose of all this work was to increase genealogical research work throughout the world.

During these past years research has been pursued to determine whether computers could aid us in a more effective use of records.

In 1962, by means of a manual program, we began extracting genealogical information from parish regis-

ters. We did not take time to group the names into family groupings, but, genealogically speaking, we identified each person as an individual, noting that he had been born, and had lived, married, and died in specific localities.

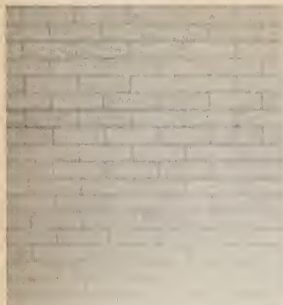
With computers appearing in increasing numbers, we considered how parish extraction work could be speeded up by means of electronic processes and at the same time accuracy and rapid transmission of knowledge could be assured. As we contemplated the new processes, we sought to avoid making changes that were not essential. We conducted experiments to remove weaknesses in the now-contemplated new program.

In January 1969 the new program was introduced and given wide publicity. We called it GIANT, or, as the name appears on the official documents of the program, Genealogical Information And Name Tabulation program. Beginning in 1970, we expect to see this method in full operation throughout the world. It really is not a great change, because, as some Saints recall, we identified names individually on separate genealogical forms in the early 1900's. We are merely returning to an original premise but using computers to index and store the compiled information.

But what of five years from now? What will we be doing then? What programs will be introduced so that genealogical identification can be made more quickly and accurately? In the next few years names might possibly be fed into a master computer file, by means of which we might be able to locate and identify someone in England, Europe, Canada, the United States, or any other locality in just a fraction of a second. If centers of information were located throughout the world—say, in our branch libraries—we could have rapid identification of names. Family groups could then be repeated to us name by name in a fraction of the time it now takes to open a book and read a single page. It is by no means improbable that we may someday be able to scan and digest most of the world's written genealogical records by electronic means that have not yet even been invented.

But whatever we may discover or invent, we can be assured that this important, inspired work of searching for the names of those who gave us life will continue to grow. ○

Paul F. Royall, general secretary of the Genealogical Society, has traveled throughout the world promoting the cause of genealogical work; he formerly served as a member of the Salt Lake City school and library boards.



Our Kind of Humor

Granite Mountain Records Vault

By Catherine L. M. Horner

● Humor is not an item that is usually identified with genealogical work, but as any researcher can testify, research has its own brand of humor, some of it capable of producing a smile, some of it a hearty laugh.

Thus, after a long search through many pages, how pleasant it is to come across the following: "1823—Married at Marown after a tedious courtship of 9 days, Thos. Collister of the Hew, Rushen, a sporting widower of 60 to Mrs. Ann Lewin, a bouncing widow of 50 of Marown. 5 weeks have scarcely escaped since the bridegroom buried his former rib." (Marown parish register, Isle of Man.)

In reading this, you find tension in your work truly easing. For me, such genealogical entries are wonderful tension relaxers. Some are humorous; others reflect pathos, tragedy, customs and mores, human nature, or matter-of-fact things of the times. For example, take the following extracts from Scottish parish registers:

At the beginning of the eighteenth century, one christening register

was preceded by these words written in a beautiful old English script: "Herein lies a catalogue of all children initiated into the Christian faith which will readily stand when they are all rotten in their graves."

On June 7, 1716, the minister of St. Cuthbert's, Mid-Lothian, wrote, "Thanksgiving day for our deliverance from papyry, slavery and the late rebellion." This has reference to the rebellion initiated to put the Roman Catholic James Stewart of Scotland on the British throne.

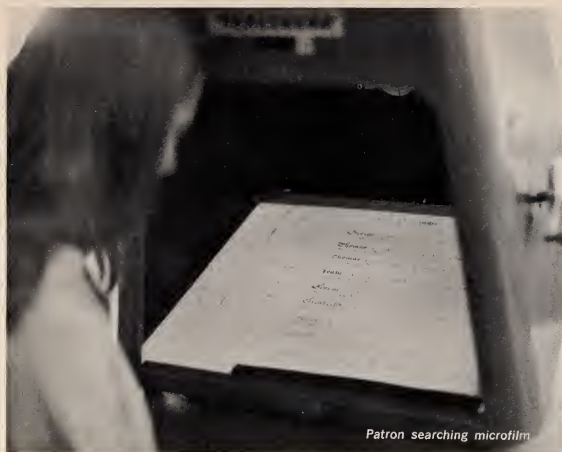
The session clerk of Bathgate, West Lothian, entered the following item on April 4, 1725: "Mr. David Moneypenny of Pitnillie, Advocate, and Mrs. Ann Marjorybanks, eldest dau to the Laird of Marjorybanks gave up their names for proclamation in order to marriage and gave me, Mr. Alex Simm a piece of gold worth seven and

twenty shillings sterling, and gloves too." You can almost feel the man's pleasure and sense of importance oozing from the written words.

On January 26, 1800, the clerk at Stewarton Ayr commented, "A remarkable occurrence which was there was not a single person prayed for in public. Such a circumstance did not appear for near thirty years."

The severity of punishment for crime is indicated in this entry taken from Urquhart, Moray, in 1775: "This year Kenneth Leal belonging to Elgin was executed and hung in chains betwixt Elgin and Tochaters—on an eminence visible from all parts of the country, near the public road—for robbing the mail. He did no harm to the post boy further than knocking him off his horse. An immense concourse of spectators attended and it being

Catherine L. M. Horner, evaluator in the Genealogical Society, is of English extraction and began working for the Society in 1938. She was sent to Scotland for seven years on research projects and has since emigrated to Utah, where she is a Sunday School teacher in the Capitol Hill Ward.



Patron searching microfilm

during the summer and autumn that he hung no one would pick the fruit that grew within several miles around which therefore was utterly lost though there never was a more abundant crop." Note the session clerk's regret for the neglected fruit, his observance that Kenneth Leal did not hurt the post boy.

Sometimes differences of opinion between the minister and his clerk were noted in the register, as is shown in Inveresk in 1707 when the governments of England and Scotland were united. The session clerk wrote, "The fatal state of Britain commences from the 1st of May by an unhallowed union." Directly beneath, the minister has written, "The clerk in a fatal mistake. The union [is] the riches and chief blessing of the country."

A woman in 1709 could change her mind just as easily as a woman can today. On June 5, 1709, in Kinneff, Kincardine, "Elshet Strachan compearing before the session declared that she was not willing to be married to Robert Barry with whom she had been proclaimed but

should pay her penalty when she had won her harvest fee."

Humor may also be found in letters that have been written hurriedly or carelessly.

An agent in England had prepared a list of marriages and was asked to prepare also the records of their children. Apparently he was not having an easy time obtaining the required information, for he wrote, "The trouble here is extracting the children from the minister."

The following are extracts taken from letters during the past 25 years:

"Please continue the search and extend both the paternal and external lines."

"The sheets have been clipped together separately according to their order and groups belonging together which makes it easy to look something up. You will find it easier to handle this work by this systematic arrangement."

"I guess I got too excited over finding my great-grandmother and now I have lost her. Will you please send me a copy?"

"He and his daughter are listed as not being born."

"In the official records there is information of the war of rebellion which we have in our library."

"If you find something on her direct ancestry, rake it out and send it to us."

"For the running down of the Wheelers, I will send \$3 more."

"Further research will be necessary to eliminate one of the parents."

"See sheet thereon, herewith attached, too."

"Will you send us a list of all the Dripps in your library?"

"We were unable to find any record of Elizabeth Powell's death while crossing the plains in the library."

"Write to England for our backward ancestors."

"We have turned over 16 couples."

"We are sending you five children in a separate envelope."

One cannot read thousands of names in countless records without finding humor in them too. Typical of what researchers have found are the following names: Preserved Fish, Ivory Keys, Lilac Bush, Silent Noyes, Barbara Staggers, Ida May Dye, Abraham Singhorse, Spice Ham, Green Plumb, Olive Tree, Rhoda Way, and Ruth Shaves. Others include: Precious Darling, Adam Petticoat, Trulove Sparks, Thomas Bird (who married Rebecca Twitty), Orange Peel, Rhoda Bull, Good Knight, Happy Sadd, Jenima Crystick, Beefsteak Harrison, and Notwithstanding Coldbath.

As a final note on names, consider the discovery about a Puritan who named his dog "Moreover," after the dogs in the Bible: "... moreover the dogs came and licked his sores." (Luke 16:21.)

Hopefully the reader will observe that in addition to everything else, genealogy is also fun. ○



The House of the Lord

By Elder John A. Widtsoe

Los Angeles Temple

● A temple is an edifice in which the most comprehensively sacred ordinances of the Church are performed. It is a "house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." It is an earthly home of the Lord.

Temples are necessary in every dispensation, for in them the Lord reveals himself in person or by his Holy Spirit, and out of them proceeds the preparation of the world for its final destiny. In the temples, time and eternity are bridged and the unity of the plan of salvation made apparent. Gospel living centers upon and is completed through temple activity.

Spiritual power is generated within temple walls and sent out to bless the world. Light from the house of the Lord illumines every home within the Church fitted for its reception by participation in temple privileges. The path from the temple to the home of man is divinely brilliant. Every home penetrated by the temple spirit enlightens, cheers, and comforts every

member of the household. The peace we covet is found in such homes. Indeed, when temples are on earth, the whole world shares measurably in the issuing light; when absent, the hearts of men become heavy, as if they said, with the people of Enoch's day, "Zion is fled."

Temples are for the benefit and enlightenment of the members of the Church. In them are revealed the keys of the priesthood, and there power is given men "from on high" to meet the many issues of life. There men may commune with the forces of heaven, until doubt and questioning are replaced by knowledge and certainty. The ordinances and ritual of the temple, profoundly meaningful, set forth completely and comprehensively the truths of life, explain the mystery of existence, and make the gospel more understandable. Those who have received with open hearts the blessings of the temple go out with increased power and a new understanding of life's problems.

Men may rise through temple

work to high levels of character and spiritual joy. Once only may a person receive the temple endowment for himself, but innumerable times may he receive it for those gone from the earth. Whenever he does so, he performs an unselfish act for which no earthly recompense is available. He tastes in part the sweet joy of saviorhood. He rises toward the stature of the Lord Jesus Christ, who died for all. Men who thus serve the dead go out of the temple into the marts of men with renewed power to deal fairly with others, to put into practice the golden command, "Do ye unto others as ye would have them do unto you."

Yet there are immediate rewards in such vicarious service. Every time a person receives the temple endowment for another, he reviews the eternal journey of man, is reminded of the conditions of eternal progress and of his own covenants to obey God's law, is impressed anew with the necessity of making truth alive by use, and beholds again the glorious destiny of righteous man. His memory is refreshed,

his conscience warned, his hopes lifted heavenward. Temple repetition is the mother of daily blessings. Wherever one turns, temple service profits those who perform it.

Those who enter the temples and desire to obtain most from the experience must seek to purify their hearts in preparation. Only those who do so share fully in the blessings that flow from the temple. Unworthy persons, or those with minds fixed upon external things, who may enter will not sense the essential beauty and value of the temple ordinances. The pure in heart shall know that God is in his temple. It must always be kept in mind that the work in the temples, as in all divisions of the Church, is done by mortal, imperfect men, but that the story and lessons and issues of the temple endowment

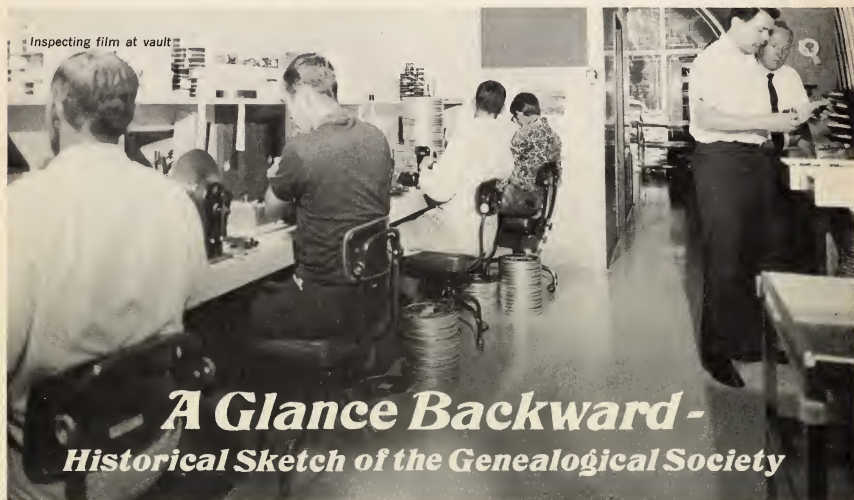
are divine and perfect. All who enter the temple must look through material imperfection into spiritual perfection.

All who use their temple privileges righteously will receive peace, safety, understanding, and joy. Young, middle-aged, and old—all need the help that the temples proffer. And it is well to seek for temple blessings early in life. Much is lost throughout life when marriage is not entered into under the sealing authority of the temple. A temple is “a place of thanksgiving for all saints . . . that they may be perfected in the understanding of

their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on earth . . . and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.” Such blessings are needed by every Latter-day Saint, and the whole world is in direct need of them. . . .”

Consider how poor we should be without our temples and the truths they represent! We praise the Lord for our temples and for our understanding of the use of them. May we ever be a temple-building, temple-using people! ○

Elder John A. Widtsoe, who was born in Norway in 1872 and died November 29, 1952, served as president of two major Utah universities before his call to the Council of the Twelve in 1921. A gifted and prolific writer, he was a longtime editor of *The Improvement Era*. This article is reprinted from the *Era*, April 1936.



A Glance Backward - Historical Sketch of the Genealogical Society

By Merrill S. Lofthouse

●As early as 1840 Latter-day Saints were collecting genealogical data and performing ordinances for their dead. However, it was not until

1888 that any Church-related organization was founded to assist in the collection of genealogical data. Previously, public invitation to or-

ganize to gather records from Scotland had been given in 1879.¹

The first genealogical organization founded was “The Latter-day

Saints' Genealogical Bureau," introduced to the public through the *Deseret News*. The organization was open to all who wished to use its services. This early bureau suggested strongly the need for a Church-directed genealogical library with professional guidance. Consequently, on November 13, 1894, the Genealogical Society of Utah was incorporated.

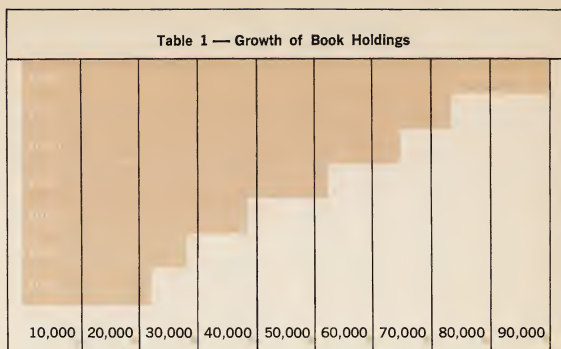
Interestingly, by this time several other now-famous American genealogy-oriented organizations had already been founded: The New England Genealogical Society in 1845, followed by the Sons and Daughters of the American Revolution, Colonial Dames, Holland Society, and the Mayflower Descendants.

From this early beginning, the Church's Genealogical Society has grown in stature and holdings to become one of the major genealogical organizations of the world, and is, often referred to by European, North American, and South Seas scholars as one of the great genealogical organizations of the world.

Among the 13 charter members of the Society were the President of the Church, Wilford Woodruff; his counselors, George Q. Cannon and Joseph F. Smith; and three members of the Council of the Twelve: Lorenzo Snow, Franklin D. Richards, and Abraham H. Cannon. These directors stated that the Society was to collect a genealogical library, serve an educational role in disseminating genealogical information, and serve a religious function in acquiring records of deceased persons for ordinance work in the temples of the Church.

A year after the incorporation, the Society's library holdings included 100 volumes. By 1907 they had increased to about 800 volumes. The accompanying chart indicates the increase for the past 29 years.

In 1969 the microfilm holdings



Source: Statistics of the Genealogical Library, located at the Genealogical Society, Salt Lake City, Utah. April 1966.

exceed 580,000 100-foot rolls, with an average of 1,000 exposures per roll. In layman's terms, this means that about 2,900,000 300-page books of genealogical material of the data have been microfilmed.

With the growth of the Society, about 80 branch genealogical libraries have been established throughout the population centers of the Church to assist patrons in using the collection of Society holdings. This growth is in partial fulfillment of a prediction made in 1911 by Elder Nephi Anderson, an early leader in the Church's genealogical activities:

"... I see the records of the dead and their histories gathered from every nation under heaven to one great central library in Zion—the largest and best equipped for its particular work in the world. Branch libraries may be established in the nations, but in Zion will be the records of last resort and final authority. Trained genealogists will find constant work in all nations having unpublished records, searching among the archives for families

and family connections. Then, as temples multiply, and the work enlarges to its ultimate proportions, this Society, or some organization growing out of this Society, will have in its care some elaborate, but perfect system of exact registration and checking, so that the work in the temples may be conducted without confusion or duplication. And so throughout the years, reaching into the Millennium of peace, this work of salvation will go on, until every worthy soul that can be found from earthly records will have been searched out and officiated for; and then—the unseen world will come to our aid, the broken links will be joined, the tangled threads will be placed in order, and the purposes of God in placing salvation within the reach of all will have been consummated."²

The library comes close to realizing a portion of the above prediction with 140,000 persons using its facilities in Salt Lake City and 212,000 persons using facilities of the branch libraries in 1968.

The first recorded educational effort of the Genealogical Society was noted in September 1907, under the tutelage of Duncan McAllister, who taught weekly genealogy classes in the Lion House. In 1909 a group of individuals, designated in the Church Historian's Office as "Examiners of the Church Schools," passed a resolution permitting the Genealogical Society to address twice a month "missionary classes of the Church Schools." Susa Young Gates was appointed to prepare the lectures that were to be given in the schools.

Elder Joseph Fielding Smith of the Council of the Twelve and Nephi Anderson were appointed in 1911 as a committee to prepare literature for general distribution on the aims and purposes of the Society. Seminars were conducted by Nephi Anderson in conjunction with stake conventions throughout the Church. The responsibility of the ward and stake officers in educating the members of the Church in genealogy was given concrete direction in 1921 through the medium of the *Utah Genealogical and Historical Magazine*. Committees were formed on the ward and stake levels, and weekly classes were established at this time. The Genealogical Priesthood Committee gave the next big boost to the educational functions of the Genealogical Society from 1963 to 1967.

Classes were held in Society buildings through the 1940's and

1950's. These early classes were the genesis of a 13-week training program in genealogy taught in the Mutual Improvement Associations of the Church.

Educational programs covering genealogical research and compilation of records were started at Brigham Young University in 1956 by Archibald F. Bennett, one of the directors and also secretary of the Society. Off-campus programs in genealogy at BYU centers in Salt Lake City and Ogden began the same year. In addition, under this BYU program, any stake could request genealogical instruction, and if there was sufficient interest, BYU would send instructors to teach a series of classes.

In 1964 the research department of the Society began to offer accreditation tests to qualify researchers for recommendation to patrons.

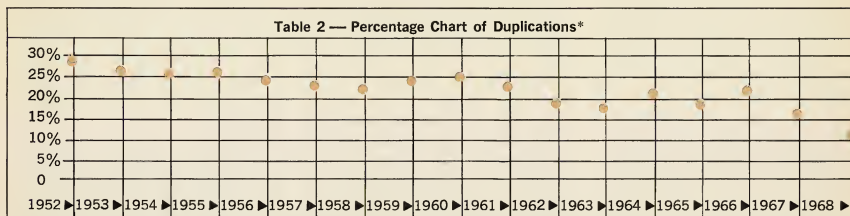
Educational materials published by the Society or as a result of committees formed by them have contributed much to the active involvement in genealogical endeavors and the collection of vast numbers of family records by members of the Church. The *Utah Genealogical and Historical Magazine*, published from 1910 to 1940 under President Joseph Fielding Smith's direction, was a means of unifying procedures. *Israel in the Pacific*, published in 1961 as a result of a committee formed under President N. Eldon Tanner's supervision, clarifies many problems

associated with research in the Pacific islands. Short papers dealing with availability of records and the geography of each country have been compiled and published since 1966 by the Society's research department under Elder Howard W. Hunter's direction.

One of the major roles of the Society is that of procuring records, making possible the performance of ordinances in the temples of the Church. The need for such an agency became apparent as more temple work was performed and the duplication of ordinances increased. The tremendous task of copying data from temple records to index cards, proofreading, and arranging the completed cards began in June 1922. Within two months, 12 workers were indexing the Salt Lake Temple records, five were indexing the Logan Temple records, four were indexing the Manti Temple records, and three were indexing the St. George Temple records.

This indexing of records led to organization of the Temple Records Index Bureau, which began filling a most important need of the temples in 1924. On January 1, 1927, the checking of all temple sheets began at the Temple Records Index Bureau, which has served as an aid in preventing duplication and in increasing accuracy. The following chart indicates the reduction in duplication of temple ordinances.

Table 2 — Percentage Chart of Duplications*



Source: Statistical Report of the Genealogical Society. Located at the Genealogical Society, Office of Executive Secretary, Salt Lake City, Utah. April 1966.

With the introduction of the archive record in 1942, patrons were required to submit names in family group form rather than lists of names. The examining department checked to see that family units were checked against cards in the Bureau. The correction department was organized in 1945 to make corrections and additions that were noted by the examining department on group sheets already filed in the archives and on cards in the Bureau. The archives adjustment department was organized in 1956 to handle patrons' requests for corrections on archive sheets and cards. Problems peculiar to Polynesian records were given special attention with the organization of the Pacific Isles processing department in 1938.

The sealing department was organized in 1942 to help prevent the duplication of sealings and to provide sealing records of complete family units that would be available for public inspection. The archive sheet was introduced to assist in this task.

The records control department had its beginning in the handling of patrons' mail. In 1963, a system was developed whereby computers could be used to simplify and speed up the work.

Interestingly, a Churchwide increase in temple activity, motivated in part by the excellent educational programs begun by the Society, had reduced the surplus of names available for temple work by 1960. Hence, a program to provide additional names was initiated in August 1961—the Records Tabulation Program. Entries were typed on Flexowriters from parish registers and processed to produce a computer print-out of the parish register indexed both alphabetically and chronologically. A Latin program to convert Latin names into their English equivalents and to overcome the problem of different



Polynesian and Oriental research specialists at work

spellings of the same names often found in the entries was also introduced.

The Pedigree Referral Service, introduced in 1963 to more effectively avoid duplication of research efforts, also made use of the computer. Names, dates, and places of ancestors currently being documented were registered so that researchers could consolidate efforts. This service has been discontinued, since it will be encompassed and handled in the new GIANT program.

The GIANT system is being introduced this year to assist in reducing duplication and more perfectly index the type of information filed in the Temple Index Bureau.

As a result of its progress and activities, prominent and influential members of government, historical agencies, and genealogical researchers throughout the world have been impressed with the Society. A recognized authority, Walter Muir Whitehill, has written:

"The most energetic and worldwide collecting project of genealogical sources in the United States is being carried out not for historical but for religious motives. This is the work of the Church of Jesus Christ of Latter-day Saints; the results are assembled in its Genealogical Society in Salt Lake City. . . . It is an awesome sight to see a room with 150 microfilm readers, every one in use, and, besides, students of printed books filling every available desk in a large building and spilling over on to stairs and into corridors."³

With its interest in acquiring records and providing for a unified system of indexing genealogical data, the Church's Genealogical Society has attracted worldwide attention. It is readily apparent that it will continue to play a most important role in the Church. ○

FOOTNOTES

- ¹Deseret Evening News, July 2, 1879.
- ²The Utah Genealogical and Historical Magazine, Vol. 3, pp. 21-22.
- ³Walter Muir Whitehill, *Independent Historical Societies, An enquiry into their research and publication functions* (the Boston Athenaeum, 1962), pp. 424, 426.

Merrill S. Lofthouse, assistant stake clerk in the Taylorsville (Utah) Stake, is the historical compiler in the Church Historian's Office and has extended the subject of this article into a master's thesis on the history of the Genealogical Society.

Reports of the Faithful

By Jay M. Todd
Editorial Associate



Machine copies temple endowment cards at rate of 1,000 a minute.

● No report on Latter-day Saint genealogical research and its attendant work for the dead in the temples of the Lord could possibly be complete or given in perspective without reference to the countless spiritual experiences of those engaged in the work.

Indeed, one can hardly discuss genealogy and its ultimate goal—temple work—with a Latter-day Saint who is involved in this work without hearing personal testimony of some incident or incidents held sacred by the person reporting. Perhaps in no other activity are the gifts of the Spirit more manifest than in this holy mission of performing ordinances of salvation for those who have died. Reports of dreams, visions, promptings, spiritual guidance, reception of unusual direction, and manifestation of approval by recipients are all commonplace to Latter-day Saints involved in the concerns of genealogy.

The early publications of the Church are replete with these spiritual experiences dealing with genealogical activities. In more recent years, as communication systems have become immediate and worldwide and as society at large has developed attitudes of indifference and even hostility to reports of experiences called supernatural, members of the Church have wisely felt directed to confine the report of their experiences to the meetings of the faithful and the family circle. But in a sincere desire to foster new and further activity in this work and in solemn testimony of God's hand in this important activity, the following modern and recent incidents are related. The experiences are typical of thousands of similar incidents

experienced by persons now doing work for the dead. In respect for the right of privacy and the sacredness of the experiences to the individuals involved, the accounts are reported anonymously.

Many of the experiences deal with difficulties in obtaining information about one's ancestors. Such reports are typified by the following:

"In 1953, in accordance with the request of my husband's mother before her death, I went to the Church Historian's Office to search the Norwegian branch records to complete a family group sheet for her family. Twice I went there and searched the available records, but was not able to complete the group sheet. I decided to try one more time and asked the attendant if he did not have another record book for the Oslo Branch. He replied that he had shown me all there was. I asked him to please look again. After searching a short time he returned and commented that somehow one record book had been misplaced but he was able to locate it. I went into the next room and as I searched through the records I found information on the missing family members. As I started to copy from the book I felt their presence all around me, so strong that I could hardly copy the record. I did not see them, but the feel of their presence was beyond description. I am sure they were registering their approval of what I was doing. I have continued this Norwegian line and hundreds of names have been cleared for whom the temple work has been completed."

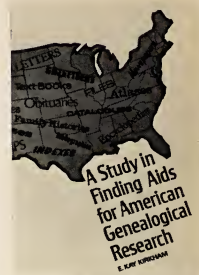
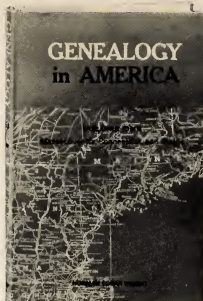
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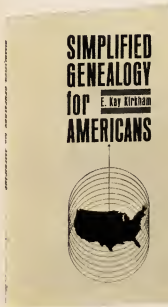
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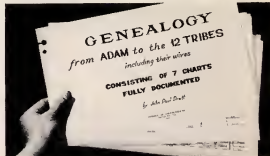
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Testimonies of answered prayers— even visitations of persons who have died

Latter-day Saints know the source of direction of such an experience as this:

"One particular morning I had spent several hours in the Genealogical Library going through *Phillimore Marriage Indexes* searching for the marriage of one of my second great-grandfathers from England. Previously, I had spent many unsuccessful hours searching for the information. About noon I decided to go to the Salt Lake Temple to check some sealings of children to parents whose records were not on microfilm. When I finished I decided to go home, as my four children would soon be home from school. But as I was hurrying to catch my bus the thought came forcefully to me, 'Why don't you go back to the library and look for George again?' I brushed the impression away with the thought that it was time to be preparing the evening meal, and so I headed for the bus. But, peculiarly, without even knowing it I was walking back to the library, all the time wondering why I was returning to the library when I was convinced I should go home. As I entered the library I walked straight to the shelf of the *Phillimore Marriage Indexes* and picked up one of the indexes and hurriedly thumbed through the book, and there before me I noticed the entry of my great-grandfather's marriage. What had been a problem for a long time was quickly and, to me, miraculously resolved."

Numerous also are accounts such as this:

"My husband's paternal grandfather was a convert immigrant from England, a renting farmer who moved often from town to town. In a little black book he recorded the names and dates of birth of his ten children and of his parents, two brothers, and one sister. There were no explanatory words as to whether this was the complete family.

"Wishing to have the temple ordinances performed, I prepared a family group sheet and submitted it to the Genealogical Society, but was informed that it was not acceptable until I had checked all available sources. Since a law had been passed in England, effective July 1837, requiring registration of all births of children, it was presumed that I should be able to write Somerset House of England and there obtain certificates of birth and death of this family. Previous to this, however, I had searched parish registers of the Church of England in the locale in which he lived,

and had written letters to family members known to have been alive in 1941, but all to no avail. Hence, I wrote to Somerset House. I received a letter informing me that unless the precise parish register or religious denomination was known, help could not be given. By this time I had followed every tip that had been given me, searching census, county records, everything I could think of.

"On the morning of January 15, 1956, after my husband had departed for work and my offspring had gone to school, I spread all the data pertaining to the problem on my kitchen table, and then knelt and prayed earnestly and tearfully: 'If this work be true, and if you desire me to do this work, I must have help. I can go no further.' When I arose from my knees, printed on one of the records in bold letters for my eyes to see sufficiently long enough in duration was one word—*Methodist*. I knew instantly that somewhere in the Methodist Church was the key to my dilemma.

"Lacking the name of the minister, I again knelt in prayer, seeking guidance in writing a letter so that it would be received kindly. I sent the letter to the superintendent of Methodist churches in the locale. By return mail I received two letters, one from a minister with data on a woman named Ellen, who turned out to be my husband's great-grandmother. The second letter was from another minister who informed me that Ellen was his mother, and that the person for whom I was searching was his uncle. In the course of the next one and a half years he gave us much information. Without his help we would not have completed the group sheets because few of the births of my husband's grandfather were even registered due to the mobility of the family. Without the guidance of someone across the veil, we would not have accomplished our purposes."

Visitations of persons who have died are not unusual. This experience is told by two sisters:

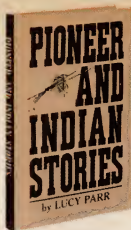
"During December 1968 my sister and I had spent considerable time trying to locate missing links in our Shearer family genealogy. Knowing my help would be limited because of poor health, I prayed before going to the Genealogical Archives in Salt Lake City for guidance that would lead us to the information we needed. My sister prayed also. We met at the library as planned and selected a table on the south wall on the ground floor.

"As we sat down, we noticed a woman and two men sitting at a table adjacent to us. The woman was turned completely around, with her back to her table, facing us. The men were facing us across their table. All three were staring at us. They did nothing else

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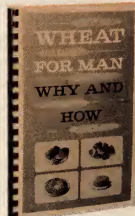
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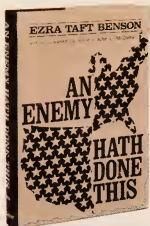
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“I can’t come through the gate.

The lock is on your side,

and the key is in the lock.”

but watch our every move. When we would leave our table looking for records, they would put their heads together and talk. This went on all morning. Their intense interest made me wonder who they were. I stared back at the woman, studying her features, trying to remember if I had known her sometime. The woman stared back with a look indicating that she knew me. I kept thinking maybe she would make herself known.

“At noon we were preparing to leave for lunch, and these people moved closer to us, standing instead of sitting. The woman stared so intensely I again had an urge to approach her but something held me back. Since we were in a hurry for lunch, I dismissed it from my mind.”

The other sister continues:

“After lunch we tried to find a Shearer history in the card files but were unsuccessful. We did get some books on American Shearers, but nothing connecting our Shearers from England with Shearers in Ireland, where a research consultant informed us our lines probably led. As I was looking at a history a voice said to me, ‘There is a Shearer history in the library. Go get it.’

“I went immediately to the family history shelf. However, a woman was sitting in front of the ‘S’ section. Rather than disturb her I took some books I wanted in the ‘R’ section.

Once more I was prompted to return to the shelves. As I approached, the woman, still sitting there, asked, ‘Are you looking for something behind me?’ I replied, ‘I am looking for a Shearer history.’ She half turned and without hesitating handed me a book, a small little book on American Shearers. In this book we found exactly what we needed, information proving that some Shearers were taken by Cromwell to Ireland. The book was full of pictures, and we looked at some of the pictures.

“Toward the end of the day we decided to return the next day to study the book further. We took the elevator to the ground floor, and were almost to the front door when simultaneously it hit us. My sister

said, ‘I’m going back to look at the pictures in that book.’ My instant reply was, ‘So am I.’

“Upon reopening the book we found a picture of James Shearer, his son, and the picture of a very familiar face, a Harriet Brown, his wife. My sister said, ‘That is the woman who was staring at us all morning.’ My sister and I disagree on many things, but on this we could not disagree. My quick reply was, ‘It certainly is.’ Returning the next day we realized that the mission of Harriet Brown was to identify the book for us.

“We later confirmed that our great-grandmother would have known this family. Interestingly, neither of us remember seeing the faces of the men. It is our fervent testimony that we were blessed with this experience in answer to our prayers and much work.”

There are many accounts of visitations in dreams, such as the report by the late President William E. Waters of the Brisbane (Australia) Stake concerning a woman in his stake whose husband was not a member. Sometime after the husband died, the wife had a dream in which she saw him trying to get through a gate into a garden where she was sitting. He said to her, “I can’t come through the gate. The lock is on your side, and the key is in the lock.” The woman was strongly motivated to do her husband’s ordinance work.

Indication that the specific ordinance work of the temple is known by those across the veil is also not unusual. A college professor and his wife recently had an adopted child sealed to them in the temple. “As you were sealing this child to us,” reported the wife to the temple president, “my mother stood right beside you while you were performing the ceremony. I saw her just as plain as day.”

Another recent incident, April 30, 1968, involved a temple visitor who reported that “the sister for whom I was acting proxy informed me that she was disturbed because her birth date was wrong. She also corrected the pronunciation of her name.”

Nowhere, however, is the manifestation of the Spirit more apparent than in the Genealogical Society’s acquisition of the basic records from which genealogical data arises. In seemingly strange and curious ways records are added to the Genealogical Library. The following are several reports by personnel at the library:

“Sometime ago we received over 600 old English county directories, carefully assembled through many decades by an English clergyman, long since retired. He had been impressed by the personal behavior and conduct of some American soldiers billeted near his home and decided to bequeath his extensive collection

to some library in America. His inquiries led him to select the Genealogical Society in Salt Lake City."

Another incident: "A young returned missionary came to the Society with an inventory of genealogical and historical materials belonging to the widow of a prominent physician on Deer Island in New England, whose hobby for decades had been collecting local records of people living on the Upper Penobscot Bay. On making contact with the deceased doctor's wife, we examined records for two days. The collection was reputed to be the largest private collection of its kind in New England. The records had been gathered in over fifty years of practice and visiting patients over an extensive area.

"In negotiating the price with the owner, she mentioned that her husband had paid over \$14,000.00 in typist fees alone to place some of the compilations in a semblance of order. After giving her our appraisal, we invited her to ask other organizations to appraise her material and gave her the names of every large library in the United States that might be interested in acquiring her collection. She visited a large library in the East and was on the verge of selling when she said she was 'overpoweringly impressed to break negotiations and return home by the fastest means and call the Genealogical Society.' Later, this woman joined the Church, and then said, 'I know now why I was so forcefully impressed that these records were to go to the Church.'"

Such records, however, are of religious value only in the role they play in providing data about our dead ancestors who are in need of ordinances of salvation. An incident reflecting the sacredness of those engaged

in temple work is reported by Selvoy J. Boyer, former president of the London Temple:

"When I was called to preside over the London Temple I asked President McKay how I would acquire temple workers in London where I knew of only one couple who had served in that capacity. He said, 'Gather a list of names and I'll go over them.' So the Saturday after the dedication in September 1958 President McKay said, 'Have you got your list of names?' I replied, 'Yes.' I took the list out of my pocket. I had 12 couples listed.

"He said, 'Go ahead and read them.' Now, he had never even met most of these people, not even to shake their hands. I read, 'Brother and Sister So-and-so.' He said, 'They'll be all right.' I read another couple. He said, 'Don't use them.' We went down the complete list and I obtained my six couples needed for temple workers. I watched with interest those few couples whose names were not approved. The Prophet was right about each one; some of them have even broken from the Church."

Genealogical and temple work is often motivated by individual patriarchal blessings that members of the Church have received. Hundreds of thousands of Latter-day Saints have been directed and sustained by the promises and fulfillment of promises afforded them in blessings such as the following: "Thy calling lies at home and abroad. You shall delve in the archives of the ancients and the records of the past shall be unfolded unto you . . . this is thy special calling and if you are faithful, as the Lord liveth, you shall accomplish it. . . ." "You have been called out of the world into the light of the gospel that you might

The Perishables

By Dorothy J. Roberts

*Perhaps I pictured us forever young,
Exempt from law and common recompense,
Seeing spring resurgent in the pear
And risen tulips flame along the fence.*

*I must have fancied time would pass me by,
Or dreamed myself immune to toll of tears,
Mine the privilege to see you train the rose
And trim the juniper along the years.*

*Was I lulled by the resurrected leaf,
By summer's bud repeating on the bough
Into believing immortality
Was ours to hold in some forever-now?*

*Though winter paled the faces of the aged,
And snow lay sprinkled there as on the tree,
My sight was blind before its inference;
The April cycle only sang to me. . . .*

*How late to make acquaintance now with time
When frost has loosed stilettoes in the air.
The tools have rusted and your garden shoes
Have stood the empty seasons on the stair.*

*Spring was sweet; the fall and summer long;
And winter never chilled my supple bone.
Yet now the rose is bramble and the pear
But petals withered on a fact of stone.*

perform those necessary labors which shall free your ancestors from bondage . . . they have been taught the gospel and their spirits now reach out to you and they shall exert a mighty influence in your future life."

Motivated by such divine commissions, impelled often by an unexplained drive, and prompted by those across the veil, is it any wonder that Latter-day Saints around the world have testified to the renewal of health, even the extension of life itself in order to do this holy work? For similar reasons, thousands have sacrificed in an inspiring manner in order to accomplish their temple work.

"A great experience in my life has been to observe the sacrifices made by members of the Church to come to the temple," says President Edward H. Sorensen, second counselor in the Salt Lake Temple presidency. "They will do almost anything righteous in order to come. This past December, on Friday between Christmas and New Year's, a man, wife, and five children came from New Jersey. I asked them how they had come, and they replied that they had driven through the southern part of the United States to avoid bad roads in the Plains states. He said, 'I have taken my vacation, the children are out of school, and we decided to take our Christmas money and come to the temple and be sealed. We had no gifts this year, only the anticipation of the gift we would receive by being sealed in the temple with our children. For all of us, it is the best Christmas present we have ever had.'"

Another incident involved a Spanish-American family with ten children who drove all the way in a pickup truck from Texas to be sealed in the temple.

President O. Leslie Stone of the Salt Lake Temple expresses for fellow temple workers throughout the Church this observation: "You have to be in the temple, performing its important and vital work, to appreciate the Spirit and influence that emanate from our Father in heaven. A principle symbolic of temple work is that God is no respecter of persons. No matter who you are, you perform the same labors as the brother near you. This is true of our patrons as well as our workers. We have over one thousand volunteer workers in the Salt Lake Temple. We have millions working alongside common laborers with equal responsibility. We have bankers, lawyers, doctors, bricklayers, mechanics—every vocation imaginable—but in the temple, the spirit of brotherhood is at work for the salvation of our beloved, very real, and very alive ancestors who are in the spirit world. It is a work that brings more joy and happiness to more people than anything else with which I have ever been associated. God blesses it daily, and no one can involve himself in it without obtaining a burning testimony that the work is divine."

Of such are the spirit and experiences of those engaged in genealogy and temple work. Well indeed has our Savior promised, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) ○

Brief Words: July 24, 1847

By Pansye H. Powell

*In greatest moments, men do not
pretend
Elaboration of their daily speech,
Nor do they quote philosophy nor
preach,
Because they know that elo-
quence would lend
An air of practiced falsity, and
send
The truth to realms no listener
could reach.
Great moments are not those
when maxims teach,
Nor those when tears and ora-
tory blend.*

*When Nathan Hale on death's
dark threshold said
Just thirteen words that spoke
his patriot heart,
His words became a nation's sav-
ing grace.*

*Just so the travelers whom a
prophet led
Were lifted above wagon bed and
cart
When Brigham said the words,
"This is the place!"*

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Air West flies 1 flight a day from Seattle to Las Vegas.
Air West flies 2 flights a day from Palmdale/Lancaster to Las Vegas.
(Most of these are nonstop jet flights. Call your Travel Agent or Air West about taking any one of them.)

**Now what airline
do you think of
when you think of
Las Vegas?**

How to Use Genealogical a short story



1. Seeking to probe an unconfirmed report that a Jeffery Bell is part of her Bell ancestry, Julie Ann Eberhard registers at the library and consults with an information specialist.



2. She is told to fill out a Temple Index Bureau (TIB) request form for a search of the 38 million individually listed names for whom temple ordinance work has been performed, to determine if his work has already been done. The report is negative.



3. She then goes to the archives section and searches among family group binders (family units that have already been sealed) to see if there is any additional information extending the Bell line that is unknown to her.



4. Julie locates records of her great-grandmother Ann Bell, and happily learns that Ann's parents were a John and Mary from Haltwhistle, Northumberland, England.

5. To record the information, she takes the family group sheet to a duplicating machine.



6. She then goes to the card catalogue to search in books, maps, film, and pamphlets for information about Bells, and finds some Bell family history references.

7. Julie goes to the book shelves and locates the Bell family histories,

Our Libraries... in pictures

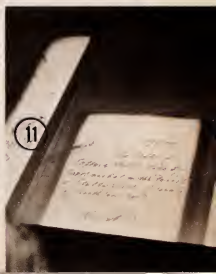
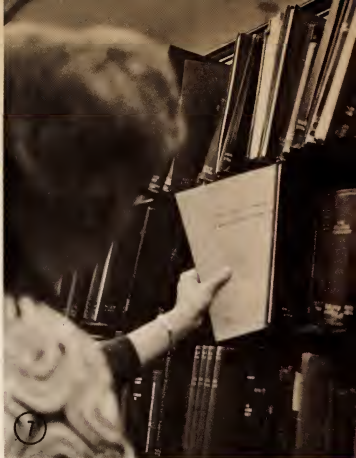
but she is unable to connect her line to any.

8. She then goes to the parish register printouts of the Haltwhistle parish, hoping to locate a Jeffery Bell. Although this source is often fruitful, it was not this time.

9. Hoping that her ancestor would have left a will, Julie goes to the probate register and searches for Northumberland probates. She locates film numbers for index and probate films of the years in which she has calculated her Jeffery Bell would have left a will.

10. After obtaining the films, she views the index at a microfilm viewing machine. Suddenly she locates a Jeffery Bell of Nichol, Haltwhistle, 1797. The number of the film containing the will is noted.

11. Julie gets the probate film and happily finds Jeffery Bell's will. It states that he was of West Nichol, Haltwhistle parish, and lists his wife's name as Jane Bell, his son as John, and John's two children as Mary and Ann. With additional minor verification, Julie has extended her lineage and is ready to submit new names of family ancestors for temple ordinance work. Her short three hours have been immensely important in the eternal lives of several persons.





Mother,
You've heard
you've heard
!

Fiction

By Beverley Sawin

Button Button

● The game began a year ago when we all were sitting around the picnic table—the annual Goss get-together at my cousin Carl's place in the country. The familiar subject was being passed with the potato salad, the barbecued chicken, and the pecan rolls. My husband took another of the rolls. "You know," he said, "as an outsider who happened to marry a Goss, I've developed such a curiosity about your cousin Wallace that I figure he must be at least eight feet tall and running a schooner between the Maldives."

Amid our laughter, Phelps Goss rose and rapped for attention. "Lawrence has pretty much spoken for us in our attitude toward Wallace. I hereby propose a game of button-button. Who can find Wallace by next year's picnic?"

All of us liked the idea. I could see the brightened interest on everyone's face.

"Isn't it only fair to pool our background material?" This was Sally Goss Anderson. "I saw him last when he came home on liberty from the navy in 1944. I was only seven years old and so impressed with his knowledge of the world."

"I think that was about it for the rest of us," said Phelps. "I never saw or heard from him again."

But Mary Goss, who divulged information as if she were addressing the board meeting of the savings and loan association of which she was an officer, added a postscript:

"In 1952 I was in New York City, attending a bank training seminar, and I found a Wallace Goss listed in the telephone directory. With more than usual temerity, for me, I dialed the number." She paused, and we waited in fascinated silence before she apparently decided to speak her mind. "Although he rather emphatically denied he was *our* Wallace, I feel quite certain it was he."

"Why?" one of us asked.

"He *sounded* familiar. After all," she said, defensively, "we grew up as first cousins right in the same small town. But the following year, when I was again in New York, he was no longer in the phone book."

Carl's wife produced some of the old family snapshots. However, a picture of a ten-year-old in a belted bathing suit with a sort of sleeveless T-shirt top wasn't very helpful. I studied the face. It was extra sober for a youngster, but then, he was orphaned the year before by a car accident and had come to live with our grandparents.

"He always did seem aloof." Reflectively, Phelps put down his punch glass. "But I guess none of us ever tried hard enough to include him."

In the little ensuing quiet I realized that I wanted very much to know what had become of Wallace Goss.

My first opportunity for searching came when I stopped by the business office of the telephone company to pay our bill. The racks holding the fat directories for major cities across the country caught my eye. Mary Goss had used one—why couldn't I? Of course, it was a very small needle-in-a-haystack way to hunt. As my husband had pointed out right after the picnic, there are more than three hundred cities in the United States that have over fifty thousand in population.

And how did I know Wallace wasn't residing in a quiet little village somewhere?

Flopping open the first directory, I sighed. I just could hope he liked, or his work kept him in, a big city. Akron, Atlanta, Baltimore, Birmingham—Gosses there were, but no Wallace T. (Turner was his mother's maiden name.)

Then I hauled out Boston and there it was! Goss, Wallace—Commonwealth Avenue. Excitedly I copied the name and address into the little purse notebook the children gave me last Christmas.

Buffalo, Chicago, Cincinnati—I checked out a dozen directories before the name suddenly appeared again. Indianapolis—and this time it was really Wallace T., West Eighteenth Street. I was certain I'd found him! But five cities later here was W. T. Goss in Louisville. Carefully, I listed him in the notebook. And now I wasn't very surprised to come across Wallace Goss in Newark. Since that was just a river or so away from New York, wasn't he the most likely? Dutifully I also put down the Wallace in Phoenix as well as the one in San Francisco. There was another W. T. in Washington, D.C. It was a physical relief to come to the end of those heavy directories.

"So you have seven candidates." My husband took a helping of summer squash. "Are you going to write the same thing to each one?"

"If I can just formulate a reasonably clear letter." I handed the platter of corn-on-the-cob to our daughter, Shirley.

"Let me do the typing," she begged. "I need the practice."

She did indeed. But after something like twenty starts she produced seven very professional-looking letters. "Now let's hope they'll all be answered," I said, licking the envelopes.

For awhile it seemed nobody would answer. Our postman left mail for everyone except me. "They all probably think I'm trying to intrude on their privacy," I moaned.

"Some of them may have changed their addresses," my husband suggested kindly.

"Mother!" cried Shirley a day later, as she shot through the front door. "You've heard! You've heard!" She was holding out two letters, one envelope a long white business size, the other a social correspondence-type in beige.

I was too curious to open them carefully. "It's the Wallace T. from Indianapolis!" Eagerly I scanned the few typed paragraphs.

"I regret to tell you the T in my name stands not for Turner but Turtle, which caused me in my childhood to be known as Wally Turtle. Oddly, I was born

the same year as your Wallace T., but I've never even crossed your state. . . ."

"His secretary typed it for him," Shirley pointed to the WG:ec at the letter's end.

"Cross off one hopeful," I said, ripping open the beige envelope. A sheaf of ripe wheat decorated the note paper.

"How perfectly charming to be suspected of being a Wallace Turner Goss!" The large, graceful handwriting continued on the inside page. "But I must inform you that the W. T. are the initials of *Winifred Taylor* Goss. I am a professor of drama at our university and have tried to be a lady all my life!"

"Cross *her* off," Shirley giggled merrily.

The next day the answer from the Washington W. T. arrived. Although he wasn't Wallace, he wrote, but Walker Thaddeus Goss, he did hope we'd look him up if we came sightseeing in the capital.

"Might just do that," my husband commented.

That made three down, with four more to go. I wondered how the other button-button players were doing. Suppose several or all of them hunted by way of the telephone books? Being asked over and over if you were Wallace Turner Goss when you were really Winifred Taylor Goss wouldn't stay a "perfectly charming" experience for long.

"You find more things to worry about!" my husband said.

I read them all
and a startling
thought came
to me.



Several days later a letter came, postmarked Boston, and I began to smile after the first sentence.

"You've found him!" Shirley shrieked.

I shook my head. "No. But his letter's nice."

"I do indeed wish I might tell you I am your misplaced relative and I do wish I was eligible to attend that family reunion where I expect the food is delicious and the company affectionate. In actual fact, my birthplace was England more than eighty years ago, which does place me rather distantly in age and otherwise from your cousin. I am now living in retirement after half a century as a minister of the gospel. Our Savior's parable of the ninety and nine (Luke 15) contains a verse I pray you will find true for your reunion."

"And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Shirley sighed, refolding the letter and slipping it back into its envelope. "He's the best un-relative we've met yet."

So the next reply was quite in contrast—a coolly polite few sentences from Newark. Mrs. Wallace Goss informed us her husband passed away several years before, and "his well-known background makes your assumption totally incorrect," she added.

"Assumption?" I laughed ruefully. "I can consider my wrist slapped."

The sixth answer was the Wallace in Phoenix. "I'm sorry I can't say I am the Wallace Goss for whom you are searching. I'm sure your intention is kind, but in my unasked opinion it might really be kinder to let him remain as he has apparently chosen—on a separate path. Yours is one of several inquiries I've received—hence my opinion, for which I apologize."

"Maybe he's right," said our older son. "Maybe Cousin Wallace likes being lost."

"Maybe," said my husband, "it isn't kindness but just curiosity motivating this button-button business."

I drew a long breath. "Maybe," I said, uncertainly.

When the final answer came I felt embarrassed to even open it. How many other Gosses had written this Wallace in San Francisco? He didn't say, and his letter was the most business-like of the seven. "As a member of the police department, I am giving you several suggestions to aid in your search." There followed quite a listing, including the Missing Persons Bureau.

Although I really did appreciate his time and effort. I found it depressing. Was the real Wallace Goss a man in the shadows of an unpleasant past? Was it better to follow the advice of the Wallace in Phoenix and "let him remain as he has apparently chosen"?

For a long time I did nothing more—just thought

about it while a busy fall rolled into an equally busy winter. If any of the other Gosses had located him, no one included the news in Christmas card notes or regular correspondence, and I never asked. Then one March day when our clumps of daffodils were beginning to nod in yellow welcome by our front steps, I got out the seven answers. I smiled again over Wally Turtle and Winifred Taylor and the lovely message from the retired minister. I read them all and—a startling thought came to me.

No one was home with whom to discuss it. Perhaps if there had been, I'd have been dissuaded. But, after an hour of floor pacing and talking to myself, I wrote a letter, then hurried to mail it in the box on our corner before I changed my mind.

Our next reunion came the third week in June. It was a beautiful, sunny Saturday, and I was helping set the long picnic table. A car with Arizona plates pulled under the enveloping shade of the walnut trees and, as we all watched, a tall, middle-aged man got out. I started to say something, but Mary Goss spoke ahead of me.

"Wallace!" she cried in happy astonishment. "Wallace!"

His sober face lighted just a little when he smiled. "It's been a long time," he said.

"Not too long," I said shakily. "Not too late." And his smile deepened.

Amid the hubbub that burst out I stood back, waiting my turn to greet him. Nobody knew, and I wasn't going to explain what I'd finally realized. Of the seven to whom I'd written, only one mentioned being queried by others. If those "others" were utilizing out-of-state telephone directories, then why just Phoenix? None of us lived in that area. But more important, he hadn't written "I am not the Wallace Goss for whom you are searching" but "I can't say I am. . . ." And then "it might really be kinder to let him remain . . . on a separate path."

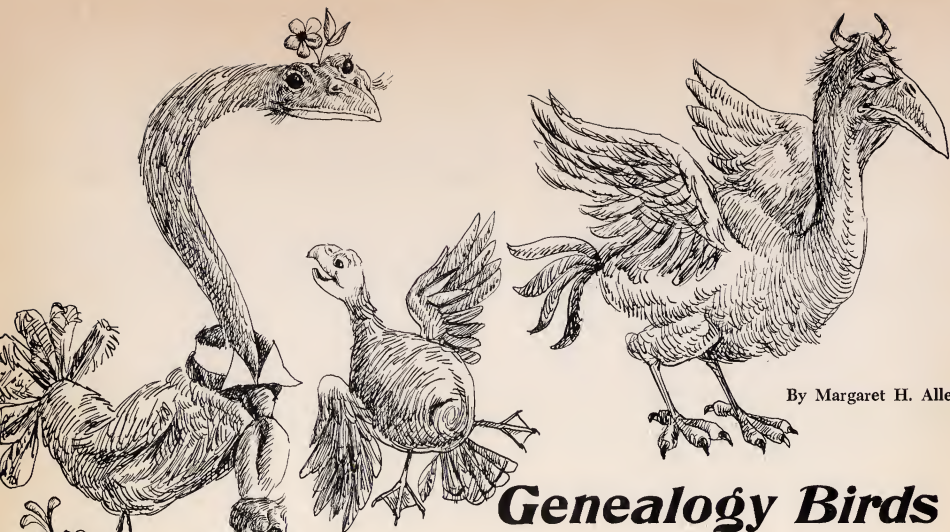
That March day I'd left it up to him. "We yearn for a second chance to include you in the family circle. The decision is entirely yours, but don't let the past shut out the present."

He hadn't replied. Instead—he had come.

With a deep feeling of gratitude I looked around at the smiling faces.

" . . . Rejoice with me; for I have found my sheep which was lost."

Beverley Sawin, library assistant in a Salem, Oregon, senior high school, has been selling free-lance fiction since the 1940's.



By Margaret H. Allen

Genealogy Birds

● “Well is he who can smile at himself,” notes an old adage. After years of genealogical research and warm association with fellow genealogists, I have smiled many times at myself and fellow workers.

As a group, we have the capacity to be highly peculiar and so unusual in some respects that long ago I began cataloguing the remarkable varieties and species that make up this wonderful world of genealogists. Occasionally, some persons think of us as “strange birds” indeed.

Here, then, is my gallery of beloved genealogy birds:

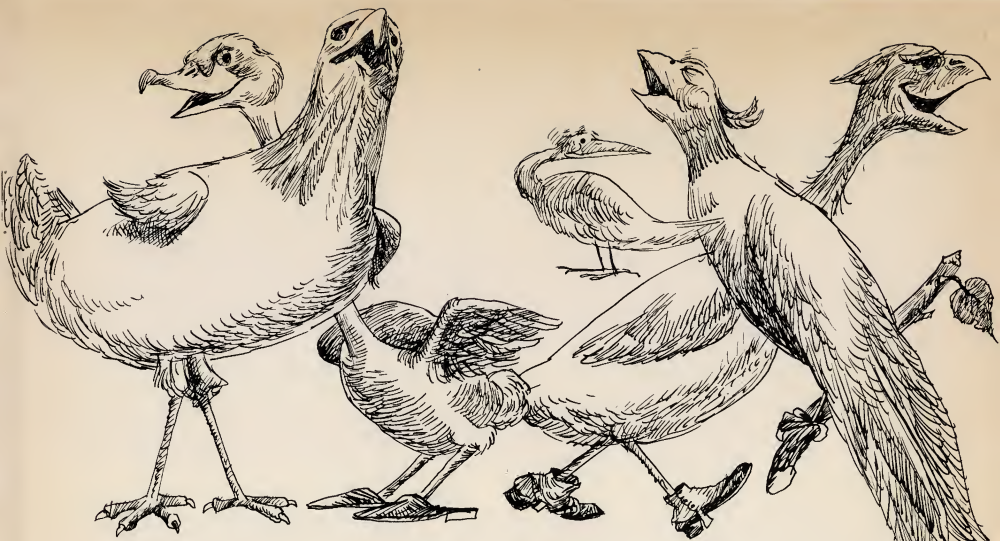
The Proud Crested Sap Seeker: This bird is determined to trace his lineage back to some famous historical figure, in spite of an overwhelming lack of evidence. He consistently claims descent from George Washington or Queen Elizabeth I, in spite of the fact that both of them died without issue. His nest is built of old, rusted coats of arms that he picks up wherever he finds them, claiming them for his own. It is drafty and full of holes.

The Gimlet-Eyed Name Collector (commonly known as the Copycat Bird): An ambitious fellow, he is most often found in libraries, reading and copying every bit of information having to do with the names of his lines. He accepts and records as truth everything he finds. He does not bother to verify the information. He is concerned with quantity, not quality. His nest is loosely constructed of old pedigree charts and family group sheets, held together by one or two slender threads of evidence. It is always destroyed by the gentlest breeze of truth, leaving the bird homeless.

The Hand-Wringing Wailer: His song is familiar to everyone—“I can’t, can’t, I can’t.” He is a very sad bird, and tiresome to those who have to listen to him. He is aware of his responsibility but is unwilling to do anything about it. His conscience bothers him. His first few attempts were unsuccessful, so he made up his mind that tracing ancestors is an impossible task. This bird does not build a nest. He flies around looking forlorn and unhappy, hoping some other bird will build it for him.

The Addlepatented Roadrunner: This bird wants to do everything by himself, and tries to go all directions at once. He is aware that others might be doing the same work, but he cannot be bothered to pause to see what has already been





done. He runs madly hither and yon, working on all lines at once, often missing important information because of his speed. When he compiles a reasonably good-size family record and submits it to the archives, he generally finds that most of the work has already been done by someone else. He thinks he is too busy to build a nest and is so intent upon his task that he never rests. This species is short-lived, usually succumbing from exhaustion.

The Buck-Passing Staller: Probably the most common of birds, he is seen and heard everywhere. He is a brother to the Hand-Wringing Wailer—it is hard to distinguish between their songs. If one listens closely, however, it becomes easy to hear this bird singing, “I don’t have time. And anyway, Cousin Gertrude is doing it.” He tries to make up for his lack of interest by keeping busy in other ways. But no matter how many other things he does, he can’t quite excuse himself. So, like his close relative, he bores the other birds with his constant excuses. His nest is of generally good construction, but it lacks architectural quality because he has not used all the materials necessary for an eternal dwelling.

The Record-Clutching Tightwad: This bird is unique among genealogy birds. He has spent a lifetime and many dollars collecting a vast amount of genealogy. He has in his possession priceless records. But this unfortunate bird is so busy guarding his records that he can never fly to the heights. He is a very lonely bird. He does not have a song, but instead a strident, raucous call: “This is mine—you can get your own!” His nest is an impregnable fortress. Ornithologists fear that this bird is heading for self-destruction, because he will not come out of his nest, nor let others in.

The Hardheaded Fact Finder: This bird is a cautious, slow-moving creature. His rarely heard song is a soft, melodious, “Study, search, and pray.” He sings only when he has something to sing about, yet he is a gregarious fellow. He is often found among flocks of other birds but is hard to identify because he looks so much like the rest of them. This bird must see for himself and never goes on assumption or hearsay. He is happy to share what he has with all who are interested. His nest is large and strongly built to withstand the worst tempest. Bird watchers are delighted to notice an increase in his numbers, for he is, without doubt, the best of all the genealogy birds. ○



I Remember

By Mabel-Ruth Jackson

● "Mrs. Grant, you ought to write that down!" I exclaimed.

I was calling on an elderly acquaintance who had just told me some fascinating stories about her growing-up days in a western state.

"Oh, I couldn't," she protested. "I'm not a writer."

"I didn't mean for publication," I assured her. "I'm thinking of your family, of your descendants. I'm sure you've told your children many stories—"

"My children, my grandchildren, and now my great-grandchildren," she broke in, smiling tenderly, "have always begged me to tell them stories about the past. I know I wouldn't have remembered so many things if they hadn't teased me into telling them."

"There you are!" I exclaimed. "And *they* won't remember them, either, unless—unless they can *read* them. If the happenings are written down, the record will be invaluable to them and, often, to others. I read a book once called *Grandmother Brown's Hundred Years*. The things she remembered and told about couldn't be found in any history book. Such histories deal mostly with nations and famous men, with events of great importance to many millions of people."

"Grandmother Brown told about the everyday life of her times—how household tasks were accomplished, for instance. A woman of today, who has a refrigerator, deep-freeze, garbage disposal, dishwasher, and vacuum cleaner, and who can buy all her garments ready-made, would give up in despair at the prospect of weaving her own cloth and making all her own and her family's clothing. But it would be interesting to read about how her forebears did these tasks—how they made their own soap, and perhaps delighted in making it well; how they dipped candles, and did many other things that would seem impossible to today's woman."

"My mother scrubbed all the wash on a board," said Mrs. Grant, "but I had a washing machine. It wasn't run by electricity, of course. There was a sort of cradle I pushed back and forth. I had a wringer, too, but I had to turn it by hand."

"I'm going to bring you a notebook," I said, "and you can keep it close at hand and write in it as you remember things. You might pretend you're writing a

letter to your grandchildren, and it won't matter what order your 'rememberings' are in. Don't forget to put things in about *your* parents and grandparents, their right names, and what state or states they lived in."

"My mother's father came from Iowa to California in 1850," she broke in. She smiled. "He was always sorry he was a year too late to be a Forty-Niner. He bought a ranch in Nevada, and that was where I was born. He raised different kinds of grain and kept cows. My mother used to make butter, and sometimes she sold some of it. We didn't have paper the way they do nowadays, so she would wrap a pound of butter in a clean old piece of cotton cloth. They used to call it 'shirttail butter.'"

I laughed. "I never heard of *that* before. I am sure you will think of many other unusual things when you start to write. I'll bring that notebook."

"Well—" she began doubtfully, thinking, I knew, that she wouldn't be able to write the stories well enough. I resolved that I would bring my pen and write as she talked. This would get the record started, and then she might be encouraged to add to it.

I did this with another friend who is about twenty years younger. I assured her, as I had Mrs. Grant, that she didn't have to be, or try to be, a writer. "Just put things down as they occur to you. It doesn't matter whether they are in sequence of time or not. They can be rearranged later if it seems important. Perhaps something happens that reminds you of a similar occurrence in the past—something you may have forgotten for years. Write it down immediately before you forget it again. Pretend you're writing a letter to a friend."

"Well," she said, "I'll try to remember to do it."

I doubted if she would ever get started by herself, so I took another notebook and wrote down some of the things as she told them to me.

At first she was rather self-conscious, but before long reminiscences came pouring out so fast I would have to ask her to wait until my pencil could catch up. One thing reminded her of another. Something I said made her recall her grandfather's account of his family's experiences in the great Chicago fire—some humorous incidents among the tragic ones.

It has required some prodding to get these and other friends to continue with their "rememberings" in writing, but it has seemed worthwhile. And it has made me wish other "senior citizens" would take the trouble—and pleasure!—to put on paper the things worth remembering in their lives. ○

Mabel-Ruth Jackson, a free-lance writer for many years, has long encouraged persons to record their memoirs for interested posterity.

Picture Tour of the Church's Genealogical Facilities



Couple greeted by temple worker upon entering temple.



Couple is married in Hawaiian Temple.



Genealogical Society library, genealogical research nerve center.



Management committee directs Genealogical Society.



Completing a picture pedigree chart.



Patrons search microfilm records.



Temple Records Index Bureau, in which are stored 38 million names



Volunteers at Ogden, Utah, branch library rebind old record books.



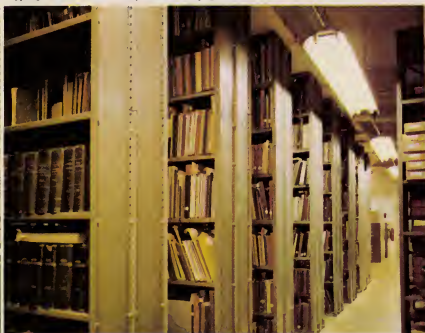
Church genealogical class meets in home for detailed study.



Typing division, where copies of family group sheets are produced



Granite Mountain Records Vault office



Ward and stake records are stored at the Redwood Road storage area.



Microfilm processors handle over 85,000 feet of film at vault daily.



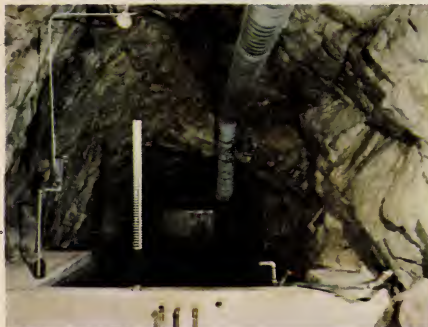
Specialists at library record temple ordinances on family group sheets.



Patrons at one of 80 branch libraries throughout Church



Specialist at library microfilms important records.



Water reservoir at vault is supplied by water seeping through fracture zone.



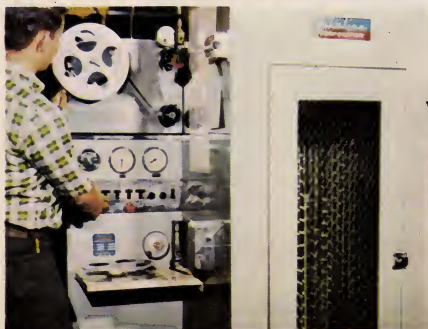
Patron searches among 80,000 genealogical volumes at library.



Processor at library makes microfilm copies of parish register printouts.



Entrances to tunnels at Granite Mountain Records Vault



Technician prints positive film from negative.



Ward high priests group leader instructs on genealogical procedures.



"We have seen and hefted—"

"We did handle with our hands—"

"We also saw the engravings—"

"And we lie not. . . ."

With these simple claims, eight farmers and artisans publicly reported that Joseph Smith had shown them ancient plates of the Book of Mormon. A practical group who worked with their hands, they were better able to evaluate the "appearance of gold" and the "curious workmanship" than eight picked at random from a modern city.

The Prophet dated the vision of the three witnesses in June 1829, commenting that the "additional testimony" of the eight took place "soon after." Lucy Mack Smith was nearby when both events took place, and she recalled that "in a few days" after the vision of the three, the believers from Seneca County, New York, visited the Smiths in Manchester, near Palmyra:

"Soon after they came, all the male part of the company, with my husband, Samuel, and Hyrum, retired to a place where the family were in the habit of offering up

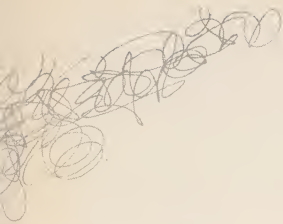
their secret devotions to God. They went to this place, because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was, that those eight witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them."²

The eight men were Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith.

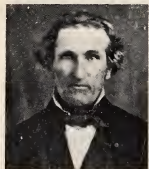
The Smiths are better known than the four Whitmer brothers and their brother-in-law, Hiram Page,

Five Who Handled the Plates

By Dr. Richard Lloyd Anderson



John Whitmer



Jacob Whitmer

and this article will survey the lives and testimonies of this latter group, with occasional reference to the remaining Whitmer brother, David, one of the three witnesses. This group resided in the same neighborhood in Fayette township, and the Church was organized at the home of the family head, Peter Whitmer, Sr. Just one week before this event (which took place less than a year after their experience with the plates), a young Baptist minister visited this household. David Marks recorded his impression of "attending a meeting in Fayette" on March 29, 1830, "at

the house of Mr. Whitmer." Although this young minister seems to have been confused in some details by what many people told him, he remembered "two or three" of the Whitmer sons among "eight, who said they were witnesses. . . ." They had seen "certain plates of metal, having the appearance of gold. . . . These eight, we understood, were in company with Smith and three others."³

The Whitmer family had lived near Waterloo, New York, for just two decades when they extended their hospitality to Joseph Smith and believed in his divine call. In the early part of this period a standard guidebook characterized their township: "The inhabitants [are] principally of German extract, who came hither from Pennsylvania."⁴ The Whitmers were of this class. In several later interviews, David located the date of the New York move, which took place when he was four years old (1809), and the inclusion of Peter Whitmer on the 1810 census at Fayette confirms the family tradition.⁵ The proximity of the Whitmers to other pioneer settlers in the region (the Jolleys and the Schotts) through three censuses tends to show a single residence, confirmation of David's statement that the family remained in the same place until their move west with the Mormons in 1831. The deeds to Peter Whitmer came in four transactions between 1819 and 1827, but almost all settlers of this region contracted for their land and farmed it for several years before gaining formal ownership.⁶

Peter Whitmer and his sons were respected citizens of their township. The father was elected overseer of highways in his district in 1826 and 1827 and was also a local school trustee. Diedrich Willers, Jr., onetime Secretary of State of New York, prepared a careful history of Fayette late in the nine-

teenth century and then said of Peter Whitmer, Sr.: "He is spoken of by old Fayette residents as a worthy and industrious citizen."⁷ Diedrich Willers, Sr., the respected German Reformed pastor of the Whitmers, viewed Mormon converts as superstitious, which colored his comments on the elder Peter Whitmer, but he described him as "a quiet, unpretending, and apparently honest, candid, and simple-minded man."⁸ Local sources indicate that the Whitmers worshipped regularly at the early log structure of Zion's Church, a German-speaking congregation whose site is about a mile south of the Whitmer farm.⁹

Not only the father, but also the sons Christian, Jacob, and John Whitmer are found in Willers' church records as early as 1822. In 1825, Christian and Jacob, the two oldest sons, married sisters of the prominent Schott family. That year the 27-year-old Christian Whitmer was appointed ensign, one of three commissioned officers in the company of Seneca Grenadiers of the 102nd New York Regiment of militia.¹⁰ It is clear that this oldest Whitmer son was highly responsible and a recognized leader. He was also elected as one of six constables of Fayette township in 1828 and 1829, the year he became a witness of the Book of Mormon.¹¹

The newly organized Church assigned the youngest of the Whitmer brothers, Peter Whitmer, Jr., to travel west on a mission to the Missouri frontier. The sincere preaching of the young tradesman was remembered by several. Lyman Wight recalled his testimony "that he had seen the plates. . . ."¹² His own terse diary recalled on occasion: "[W]e declared the Book of Mormon. . . ."¹³ Following the pattern of the apostle Paul, these missionaries supported themselves

We have and private ney Adams emason, and confess that is favor for survive to be We cannot ng it might a Mason at ilitary pow- nous period, to his coun- been—espe- man, of the etuous dis- on. What on could de- for the Pre- n the high- and consi- lations of and taken ns, extracts reader will the Livonia shed in the When we se- th in the rother is so- brother and ne I" how -masons and so contrary hen that se- stitution of , but must f placing a chief in the e so pecu- ant events, the danger-

uel Clark, John Burton, Benjamin Malt- by.

Collector.—Halsey Winans.
Constables.—Halsey Winans, George W. St. John, Edmund F. Hall, John L. Rogers, James Stevenson, Jr. Willard Metcalf.

The following gentlemen were yesterday elected town Officers for the town of Fayette.

Supervisor.—Enoch Chamberlin.
Town Clerk.—Benjamin Woodruff.
Assessors.—Daniel Holman, John Ro- rison, William A. Marshall.
Commissioners of High Ways.—Sam- nel Cook, George Thomas, Tobias Pe- rine.

Commissioners of Common Schools.—Charles L. Hoskins, Sebastian Chatham, Lewis Oakley.

Inspectors of Common Schools.—Isaac Pinkney, Archibald Fowler, Samuel B. Chidsey.

Overseers of the Poor.—Wm. Sweet, John Yost.

Collector.—John Burtless.

Constables.—John Burtless, William Sickels, Israel Rogers, Christian Whit- mer, Jabez G. Cone, Jacob Hendricks.

State Road.—The bill providing for the construction of a road, through the southern tier of counties, leaving the route to be designated by commissioners, was rejected in the senate, on the 15 inst. by a vote of 16 to 9. The pas- sage of some bill on this subject is much to be desired. The inhabitants of that section have certainly strong claims for it. We understand that it is the inten- tion to present the bill in a different shape, providing for the construction of a road from Bath or Ithaca westward to the Lake; aid for that part of the route being at present most required.

Old newspaper report shows Christian Whitmer as a constable.

BY MR. J. THOMPSON, Sec'y.

MARRI.

In this town on Thurs-
Burton, Esq. PHILIP M.
Miss ELSIE BRADY.

OBITUAE

In the death of Mrs. FRIDGE, consort of Co- of Galen, Wayne count the last Seneca Farmer- connexions sustain that ment, which can only b humble submission, and hope, that their loss is Mrs. Selfridge was an pious professor of the Saviour. She expired hope of everlasting feli grave, cheerfully and e the will of Providence endearing connexions, an affectionate husband dren, the youngest five feel, to mourn, the ber- tender and paternal car The deceased was in t her age, when her spiri transitory world, and i welcomed into the hap the spirits of the just— ed cease from troubling are at rest."

DIED.—In this village
PHILIP CHASE, aged —

POEM

THE death of LAI with other POEM. and for sale by F Waterloo, April 2, 18-

S. B. GAY.

HAS Just established Village of Seneca

the brethren were."¹⁶ Another corre- spondent wrote in the midst of this terror: "[T]he enemy . . . had thrown down 10 or 12 houses, and nearly whipped some to death, among whom was H. Page."¹⁷ Earlier that year, John Whitmer had joined other Mormon leaders in offering themselves as hostages to stop the abuse of their people.

In poverty but great faith the Latter-day Saints regrouped in Clay County after their Jackson County expulsion. All of the Whitmer wit- nesses were prominent enough in this early Missouri period to sit on the high council. But death re- moved the oldest brother, Christian, in 1835 and the youngest, Peter, in 1836, both weakened by chronic infections. Stalwart in their de- fense of the faith, both were paid a touching tribute from the per- sonal knowledge of their brother- in-law Oliver Cowdery:

"By many in this church, our brothers were personally known: they were the first to embrace the new covenant, on hearing it, and during a constant scene of persecu- tion and perplexity, to their last moments, maintained its truth—they were both included in the list of the eight witnesses in the Book of Mormon, and though they have departed, it is with great satisfac- tion that we reflect, that they pro- claimed to their last moments, the certainty of their former testi- mony. . . . May all who read remember the fact, that the Lord has given men a witness of himself in the last days, and that they have faithfully declared it till called away."¹⁸

The next casualties among the Whitmer group were spiritual. John had been a trusted missionary, and in 1838 he was Church Historian and counselor to his brother David in the Missouri presidency. Because he and W. W. Phelps, the other counselor, had taken personal title

during their stay in frontier Mis- souri. Peter Whitmer, Jr., was an accomplished tailor and at this time was engaged by General Alexander Doniphan to make him a suit.¹⁴ But something higher than an occu- pation was uppermost in the mind of Peter Whitmer, Jr. The brief notes of a conference speech cap- ture his testimony and its basis after returning from this early mission:

"My beloved brethren, ever since I have been acquainted with the writing of God, I have viewed eter- nity with perfect confidence."¹⁵

As the program developed for

settling Jackson County, the Whit- mer family and others located in a special settlement in the present Kansas City area. Among them was the Book of Mormon witness Hiram Page, a native of Vermont, who had earlier moved into western New York, married Catherine Whitmer in 1825, and then resided near his wife's family in Fayette. Some of the severest Missouri persecutions came to witnesses of the Book of Mormon. Late in 1833 John Corril reported of Christian Whitmer: "They also took him and pointed their guns at him, threatening to kill him if he did not tell them where



LOOKING AHEAD!

*Savings plans to finance
Missions for Sons, Daughters,
Grandsons, Granddaughters*

Regardless of how you want to accumulate funds of approximately \$2,400.00 for a mission, First Security Bank can assist you.

Three types of savings plans are available, together with variations or combinations to fit your individual needs. These include:

5% per annum Short-Term Savings Certificate with interest credited to a Passbook account every 90 days.

5% per annum Long-Term Savings Certificate with 5% interest guaranteed over a 5-year period even if present interest rates should go down. This plan yields 5.60% when interest is accumulated over 5 years.

Passbook Savings, a special mission account. Any amount may be deposited at any time. Interest at current 4% per annum rate is compounded.

- Many families use a combination of plans.

MR. & MRS. A'S PLAN

You may be interested in the specific plan designed by Mr. and Mrs. A. In the early summer of 1968 they decided that they wanted to accumulate a fund so that 5 years hence \$100.00 a month could be sent to their son all the time he would be on a mission.

They had \$624.96 in cash at that time, so they put it in our 5% per annum 5-Year Savings Certificate. Interest is guaranteed. So the \$624.96 will earn \$175.04 interest in 5 years. By 1973 it will have grown to \$800.00.

To accumulate \$1,800.00 more, Mr. A. decided to save \$30.00 a month for 5 years. He instructed us to automatically transfer that amount each month from his checking account and put it in a Special Mission Passbook Savings Account.

Mr. A. also told us to buy a 5% Short-Term Savings Certificate each time \$500.00 has been

accumulated in the Passbook account. Also to have all the interest paid quarterly on the 90-day Savings Certificates credited to the Passbook account.

"The way I've figured it," said Mr. A., "I'll have saved \$2,424.96. If my son should go on a mission, he'll receive \$100.00 a month — and the account will still have \$579.11 in it, perhaps for a post-mission trip."

Amount saved.....	\$2,424.96
Interest paid by Bank.....	554.15
Amount paid Missionary.....	\$2,979.11

SAVING \$500 A YEAR

Depositing \$500.00 once a year each year for 5 years will create a fund that will return to your missionary \$100.00 a month for 24 months. And the 24th month's check would be for \$778.80 — not just \$100.00.

Amount saved.....	\$2,500.00
Interest paid by Bank.....	578.80
Amount paid Missionary.....	\$3,078.80

PLAN FOR YOUR FAMILY

Each family's requirements vary, but we at First Security Bank have the "know-how" to tailor a plan so that you would receive **maximum** interest.

We hope you will come in and discuss your specific problem — whether your savings plan be long or merely for a short period of time.

Federal regulations stipulate the maximum interest which may be paid by national banks. At the present time these maximums are 5% per annum on savings certificates and 4% per annum on passbook savings. Examples shown are based on present maximum permissible rates.

FIRST SECURITY BANK

First Security Bank of Utah, National Association, First Security State Bank,
First Security Bank of Idaho, National Association,
First Security Bank of Rock Springs, Wyoming,
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Neither Hiram Page nor the Whitmer brothers ever altered their testimonies

to the gathering site of Far West, the resentment of the Missouri members resulted in criticism and then formal suspension of that presidency from office. Declining to be called to account economically or to personally appear at high council trials, John Whitmer was excommunicated March 10, 1838, followed by his brother David one month later. Hiram Page and Jacob Whitmer were not formally dealt with, but they took sides with their relatives and from that time were alienated from the Church. Because the Whitmer faction had sacrificed so much, it is understandable in retrospect that each of these men was angered and permanently hurt at often inconsiderate treatment from former friends. This is not to justify their very real rebellion against priesthood authority, but to admit the need to exercise such power carefully and to observe that their steadfastness in testimony is remarkable in the face of their resentment against former associates.

Hiram Page and the Whitmers remained in upper central Missouri after the Mormon expulsion. Two main changes took place in their lives. First, these men were religiously unsettled. John Whitmer recorded his deepest feelings in his manuscript history during the month of his excommunication. Referring to difficulties in "some temporal movements," he alluded to his own "expulsion," closing with his prayer for forgiveness "of my faults" and a hope of salvation "in the Kingdom of God, notwithstand-

ing my present situation, which I hope will soon be bettered and I find favor in the eyes of God and all men his saints."¹⁹ Such a private comment shows that the testimony of the witnesses was no facade but the expression of a profound personal experience. Subsequently, when William E. McLellin sought to enlist them in his reorganized church in 1847, they agreed to become leaders in emotion-charged circumstances. But not long after McLellin left, Hiram Page began a series of letters to Kirtland confessing that the Missouri witnesses failed to discern the true power of God in these actions. Speaking specifically for the surviving Whitmers and himself, Page admitted, "we have been lying dormant," and yet he envisioned no practical involvement, since "the way is not opened for us to organize as we would. . . ." ²⁰ Although inactive, a decade after their apostasy the remaining eight witnesses still devoutly believed that God had established a latter-day work.

The second force upon the estranged witnesses was a secularization of their lives. Their essential problem was to make a living, and artificial religious convictions would certainly tend to fade to irrelevance. For instance, Jacob Whitmer settled in Richmond, Missouri, and he faced life in 1838 with few assets and a family of seven. His struggle in this period was later outlined on the basis of information from his remarkably successful lawyer-son. From 1840 to 1843 Jacob was virtually an invalid and unable to work, at the end of which period "his limited means were well nigh exhausted."²¹ A shoemaker by trade, he worked from 1843 to 1845 to buy a small acreage and erect a shoe shop on it. In the next decade he evidently followed the pattern of many early tradesmen by farming during the summer and working

his shop during the winter. At his death in 1856, his industry had resulted in ownership of 113 acres.²² But alienated from his Mormon associates for 18 years and preoccupied with material survival, Jacob Whitmer had never waned in his conviction regarding the plates. In 1888 his second son told Andrew Jenson, "My father, Jacob Whitmer, was always faithful and true to his testimony to the Book of Mormon, and confirmed it on his death bed."²³

Hiram Page's experience paralleled that of Jacob Whitmer. Starting life again with a family of eight in 1838, he disclosed no real estate assets on the 1850 census, two years prior to his death. Although family and neighborhood tradition indicate that Page had been a doctor when young, he was evidently untrained in that field and was generally a farmer, so listing himself on the census just mentioned. Conflict with religious associates and the fight for economic survival breaks the idealism of many a man, but Hiram Page's enthusiasm for the Book of Mormon was strong in adverse circumstances. Replying directly to an inquiry about his testimony, he mentioned early spiritual experiences and reaffirmed his practical knowledge of the plates: "As to the Book of Mormon, it would be doing injustice to myself, and to the work of God of the last days, to say that I could know a thing to be true in 1830, and know the same thing to be false in 1847."²⁴ Hiram Page's letters are warm toward his former associates, sending special greetings to Martin Harris, a fellow witness. His second son was 20 at his father's death in 1852 and later told Andrew Jenson: "I knew my father to be true and faithful to his testimony of the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his

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murder.—The following statement of at diabolical deed, is furnished us by re- spective gentlemen, residing the spot where the act was committed.

On the night of the 7th inst. a Mrs. (ex, of Sumner District, was in- ly murdered by the servant maid. S. had for several days and nights attended her grand mother, who violently ill; on the evening of the he returned to her residence to re- her domestic affairs and enjoy some sion.—At the proper hour she re- to repose; having two infants with having two children, who were in- taken with the servant. The ser- a short time left the kitchen, en- the mansion of her mistress, and perpetrated the deed by striking S. two or three blows on the and it is said cut her throat, which her immediate death. Mr. S. the ad., was at the grand-mother's of ceased.

When the servant returned to the kitchen children saw her throw an apron the door, to which they paid no ation, suspecting nothing. When she entered the house they heard one infant strangling, they rushed into room, called their mother, and bear- reply, put their hands upon her to her to release the child; but lament- to tell, they found the bed clothes a fire was immediately kindled, and beheld their beloved mother and one buried in the blood of the de- object of their affection and regard. immediately alarmed the nearest bers who repaired to the dreadful and to their regret and astonishment used the reality of the bloody tale an investigation of the matter, the an related the circumstance of the de- which was immediately examined covered with blood. The ser- was apprehended, tried and convicted to be executed yesterday.

at Alexandria (D. C.) near March 10.
Murder and Robbery.
Saturday night, William Simp- a Southern trader, was murder- near Centerville, Fairfax county,

Newspaper clipping shows David and Christian Whitmer active in Seneca Grenadiers.

Seneca Grenadiers.

Commissions for a company of Grenadiers in the 102d regiment, have lately been received at the clerk's office in Waterloo, for the following named persons, viz:

DANIEL SCHOTT, Captain,
MICHAEL HENDRICKS, Lieut.,
CHRISTIAN WHITMER, Ensign.

At a meeting of said company held at the house of the widow Hendricks, on the 12th instant, pursuant to notice given for the purpose of adopt- ing a uniform, and electing non-com- missioned officers, the following persons were elected, viz: Sebastian Chatham, 1st. John Bachman, 2d. David Witmer, 3d. and Samuel Hendricks, 4th Sergeants.

The following is a description of the uniform as agreed upon, viz:— Caps to be of leather, nine or ten inches in height, considerably bell- crowned; the American standard painted in front, with the motto of "Seneca Grenadiers" in curve form round the standard; a white plume with a red top to be worn in front. Stocks to be black leather or silk. Coats, indigo blue, single breasted, standing collar, bullet buttons, four on each side of the collar, worked on silver lace from button to button, three rows of buttons in front, with nine in each, worked with silver lace from one button to the other, in diagonal form; three rows of buttons with three in each, on each sleeve, to represent herring bone, worked with lace; three rows with three in each in like form on each skirt, worked with lace likewise; four buttons at each flap, worked with lace length- wise; four buttons on the skirts of each of the back piece, with lace. Length of coats, to be about half way between the long and short coat. White vests. Citizen pantaloons, indigo blue, and short breeches to be of the same color.

Seneca Farmer has been given Weekly, are requested to publish it.

Manfully Ascend.—Shipping, (March 10) abt. 1 Mr. Thomas Arnold, ship- in ascending a ladder (at the frigate now building at Yard, for the purpose of ing his daily vocation; he and he fell to the ground, of nearly forty feet. He up and carried home, wh- gered a few hours and exp- has left a widow and sever- to mourn his sudden ex- delphia paper,

Among the executive business the Senate of the United States on was the consideration of the prom- issionable to be masters comm- say. We understood the pro- follow: Captain Wiley, Cass Brown, Thompson, Wadsworth, I and Ballard, to be post captains. Keeney, Parker, McCall, Tumor higher and Stevens, to be man- gants.—Jib. Gaz.

The first Congress of the Mexico the new Constitution was awarded of January. The two branches House of Representatives, were with regularity and harmony. On the victory of Ayacucho, in Peru, the Mexican Sen., 2d February, of

"This most glorious victory pro- fered for our independence at the top produced for list of the U. The nations of Europe will now that Spain has no longer any res- object of subduing. Through tent of America, the flag of Spain wall of Caline and Juan de Dios with our dissipated activity."

The Mexican "Eagle," gives history of the late war between the and Great Britain, offered as "a lion" to the Mexicans.

A subscription has been opened the relief of the Spanish consular and—Jb.

A vessel of \$5,500 has been at in Maine, for a breach of annex- The parties were Miss Mary Pe- Sisson.—Jb.

Nine negro servants have been Parliamentary at Trenton, N. J.

these plates, and know of a surety that Joseph Smith, Jr., has translated the Book of Mormon by the gift and power of God. . . .²⁶

From this peak of conviction, the same man descended to the depths of doubt within three years. Skeptical of Joseph Smith personally because of the failure of the Kirtland Bank, and rejected by his companions in gospel service, John Whitmer made common cause with other non-Mormons in ridiculing the faith of Theodore Turley, the business agent of the Church who remained to wind up financial affairs at Far West after the Mormons were driven out. But Turley openly accused Whitmer of inconsistency; answering in the presence of his anti-Mormon friends, the Book of Mormon witness made two revealing statements. First, he admitted, "I now say, I handled those plates; there were fine engravings on both sides. I handled them."

When Turley next asked bluntly why Whitmer now doubted the work, the witness indicated his inability to translate the characters on the plates: "I cannot read it, and I do not know whether it is true or not." From the strict point of view of evidence, this report is most impressive. With social pressure to deny and personal motivation to explain away his experience, John Whitmer insisted that he had in fact handled the plates.

John Whitmer stayed in Missouri and farmed land on the site of the former city of Far West and its temple lot. His material success is measured by his estate inventory at death, listing ownership of 625 acres, much livestock and farm equipment, to which must be added the fine two-story house that still stands. The evaluation of his community on his 40 years of residence in Caldwell County is shown by the local obituary that alluded to the Mormon expulsion: "Mr. Whitmer

remained at Far West and has since been a highly respected and law abiding citizen."²⁸

Although rural Caldwell County was relatively inaccessible, John Whitner told his story of seeing the plates to a wide variety of visitors. In 1861, Jacob Gates talked with him over four hours and wrote in his journal, "[H]e still testified that the Book of Mormon is true and that Joseph Smith was a Prophet of the Lord. He also said that he believed that . . . Brigham Young was carrying out the doctrine and system which Joseph Smith taught but he (Whitner) did not believe in a man's having more than one wife."²⁹

Like other Book of Mormon witnesses whose lives are well-known, John Whitner's reiteration of his testimony was a moving experience to him. Pained that he was out of the Church, this witness wept openly when William Lewis pressed the inconsistency of his inactivity: "At last he did say, wiping the tears off, that the day would come when we would all see eye to eye."³⁰ The bitterness of the days after his excommunication were gone, and what remained in John Whitner's mature years was the vivid memory of participation in the translation of a record of scripture:

"[O]ld Father John Whitner told me last winter, with tears in his eyes, that he knew as well as he knew he had an existence that Joseph translated the ancient writing which was upon the plates, which he 'saw and handled,' and which, as one of the scribes, he helped to copy, as the words fell from Joseph's lips, by supernatural or almighty power."³¹

What motivated John Whitner to reaffirm his testimony constantly to the end of his life? Financially successful and respected by his neighbors, this quiet personality shunned notoriety. Yet the affirmative men-

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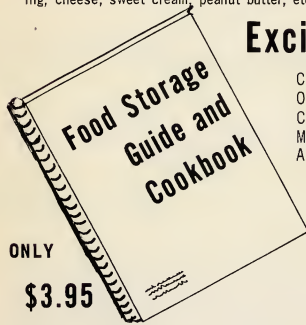
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tion of Mormonism in the location of the worst Mormon persecutions was certain to cause prejudice against him. His actual handling of the plates is the only plausible explanation for the seriousness with which this conservative farmer shared his testimony with Mormon visitors and non-Mormon associates. One may surely rely on his ability to report whether or not he lifted and handled a metal object of substantial weight. Six months before his death, he delivered his convictions publicly at a rural Sunday morning service, reported in the local newspaper as follows:

"Mr. Whitmer is considered a truthful, honest and law abiding citizen by this community, and consequently, his appointment drew out a large audience. Mr. Whitmer stated that he had often handled the identical *golden plates* which Mr. Smith received from the hand of the angel. He said it was of pure gold; part of the book was sealed up solid, the other part was open, and it was this part which was translated. . . . Before closing he asked the audience if they would take the Book of Mormon and the Bible and compare them, and to take Paul's rule, 'To prove all things and hold fast to that which is good. . . .'"²²

In fellowship or alienation, youth or age, persecution, poverty or affluence, four Whitmer brothers and Hiram Page never altered their plain testimony that they handled the original metal record of the Book of Mormon. ○

FOOTNOTES

¹These phrases from "The Testimony of Eight Witnesses" are identical in the 1830 or present edition of the Book of Mormon. Capital letters are added to the first three clauses.

²Lucy Smith, *Biographical Sketches of Joseph Smith* (Liverpool, 1853), p. 140.

³"David Marks, *The Life of David Marks* (Limerick, Maine, 1831), p. 340. His language is undoubtedly inexact in implying the appearance of the angel to all witnesses.

⁴Horatio Gates Spafford, *Gazetteer of the State of New York* (Albany, 1813), p. 187.

⁵"*Kansas City Daily Journal*, June 5, 1881. Family tradition and the birthplaces listed on the 1850 census indicate the birth of Catherine Whitmer April 22, 1807, in Pennsylvania and the birth of Peter Whitmer, Jr., September 27, 1809, in New York.

¹⁰Seneca County Clerk's Office: Book M, p. 430; Book Q, p. 134; Book R, p. 124; Book S, p. 567.

¹¹Diedrich Willers, *Centennial Historical Sketch of the Town of Fayette* (Geneva, New York, 1900), p. 49.

¹²Letter of Diedrich Willers to Ellen E. Dickinson, cit. Ellen E. Dickinson, *New Light on Mormonism* (New York, 1885), p. 249.

¹³*Ibid.* See also Courier Printing Company (ed.), *Manual of the Churches of Seneca County* (Seneca Falls, New York, 1896), p. 102.

¹⁴*Seneca Farmer* (Waterloo, New York), March 23, 1825.

¹⁵Fayette Township Record, at Waterloo Library and Historical Society, Waterloo, New York. John Genung, president of the society, materially assisted in locating these references.

¹⁶Journal of Lyman Wight, cit. *Saints Herald*, Vol. 20 (1882), p. 192.

¹⁷Name file, Church Historian's Office.

¹⁸Interview with Alexander W. Doniphan, *Kansas City Daily Journal*, June 12, 1881.

¹⁹Far West Record, Typescript, Church Historian's Office, October 25, 1831.

²⁰Letter of John Correll to Oliver Cowdery, Liberty, Missouri, December 1833, cit. *The Evening and the Morning Star*, Vol. 2 (January 1834), p. 125.

²¹Letter of Nov. 6, 1833, cit. *ibid.* (December 1833), p. 119.

²²*Latter Day Saint Messenger and Advocate*, Vol. 3 (December 1836), p. 426.

²³The Book of John Whitmer, cit. *Journal of History*, Vol. 1 (January 1908), p. 305. The manuscript shows that these first comments, intended to close his records, were crossed off as subsequent conflict occasioned further explanation.

²⁴Letter of Hiram Page to Alfred Bonny, et al., Richmond, Missouri, June 24, 1849, cit. *The Olive Branch*, Vol. 2 (August 1849), pp. 27-29.

²⁵History of Ray County, Missouri (St. Louis, 1881), p. 530. This sketch is the basis of other information in this paragraph, confirmed by other sources.

²⁶Probate papers, Ray County, Missouri.

²⁷Letter of Andrew Jensen to *Deseret News*, September 13, 1888, Richmond, Missouri, cit. *Deseret News*, September 17, 1888.

²⁸Letter of Hiram Page to William E. McLehman, May 30, 1847, Ray County, Missouri, cit. *Ensign of Liberty*, Vol. 1 (January 1848), p. 63.

²⁹*The Historical Record*, Vol. 7 (October 1888), p. 614.

³⁰*Latter Day Saint Messenger and Advocate*, Vol. 2 (March 1836), pp. 236-37.

³¹Memoranda of Theodore Turley, April 4, 1839, Church Historian's Office. As in all quotations of this article, editorial changes have been limited to punctuation, spelling, verb forms, and capitalization.

³²*Kingston Sentinel*, cit. *Richmond Conservator*, July 26, 1878.

³³Journal of Jacob Gates, March 18, 1861.

³⁴Letter of William Lewis to *Saints Herald*, November 23, 1877, Stewartsville, Missouri, cit. *Saints Herald*, Vol. 24 (1877), p. 381.

³⁵Letter of Myron Bond to *Saints Herald*, August 2, 1878, Cadillac, Michigan, cit. *Saints Herald*, Vol. 25 (1878), p. 253.

³⁶Article of early 1878 from the *Kingston Sentinel*, cit. *Saints Herald*, Vol. 25 (February 15, 1878), p. 37. The date and delivery of the speech on January 13, 1878, was verified in an independent letter, cit. *ibid.*, p. 58.

Completion

By Dorothy Cameron Smith

*Life is not always beautiful—
It can be ugly.
One cannot appreciate it
Until the joys and the sorrows
Are intermingled,
Just as the bright colors
on a canvas
Need the dark shadings
To accentuate the highlights.*

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"It's for Eternity"

By Mary Carolyn Pugmire

● Today is my fifteenth wedding anniversary. I am alone; my husband, Don, died a few long months ago. But today I shall not mourn, for I have something I feel I must say.

My husband was fortunate; he earned his living doing a work he loved—taking pictures. A large part of his business was photographing weddings. I never ceased to be amazed that he always had the feeling that each wedding was something special, and he was lucky to have a part in it. He would come home and say, "Honey, they had that special 'temple glow,' because they know it's for time and all eternity." Sometimes he'd say, "The wedding was so lovely, but I wish they could have been married in the temple."

Our temple marriage was so special to us, we wanted others to have that same joy. So today I must speak out, because so many brides have said to me, "I'd like to be married in the temple, but..."

Our wedding day was not perfect, but let me reminisce about the sweetness of it... the reverence as we sang a special hymn before we prepared for the temple session... the dear, loving hands that helped me put on my wedding clothes... my Don dressed all in white... the beautiful, peaceful surroundings... the special voices of the people who gave me instructions... the feeling that it was heaven on earth as we knelt to be married. It was so much more sacred than the pomp of other weddings. After the ceremony, the temple officiator asked us if we'd like to go back to the celestial room by ourselves. Here, my husband took my hands and said, "Dear, it's for eternity."

No, today I'll not mourn. My tears are of loneliness and of petition for strength to understand. But tonight—though I am alone—I have knowledge: "Dear, it's for eternity." ○

Mary Carolyn Pugmire, of the Pocatello (Idaho) Sixth Ward, an educator and photographer, color-artist, counts her greatest blessings "my four children and our knowledge we'll be together for eternity."



Era of Youth

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor

July 1969



Time: 12:30 p.m. Ron and Marsha pack the car for an afternoon of sky diving.



12:45 p.m. Lots to talk about on the way to the field.

Requirements for Sky Diving

1. Courage
2. Proper equipment
3. Proper training
4. An airplane
5. A cute Latter-day Saint Girl for company
6. Good weather

● Let's go along on a Saturday afternoon of sky diving. But before we do, let's see what Ronald Bement had to do before he could qualify for this sport.

Ron had to have an instructor. In this case it was Steve Biljanic, who is the jumpmaster at Alta Air Park in Salt Lake City. Training begins with jumps into sand from a five-foot platform. Here Ron is taught six basic PLF's (Parachute Landing Falls) of classroom instruction. Every jumper *must* wear two chutes, one he can pack himself and an

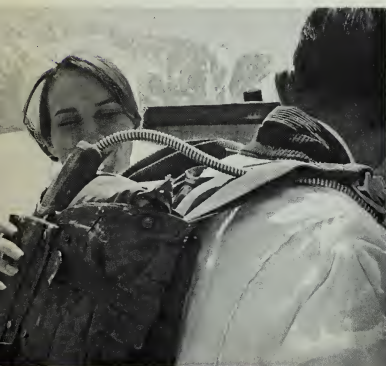
emergency one that must be packed by a licensed rigger.

Ron wears combat boots and coveralls, plus the two chutes. His main chute is a modified military chute, 28 feet of silk supported by nylon strands.

The first five jumps are at 2,000 feet, with a static line attached to the airplane. The airplane is generally a Cessna 206 Sky Wagon. After five static line jumps, he then can jump and pull his own ripcord. The rate of descent is in seconds; for instance, a 30-second drop is from 7,500 feet. A 45-second drop is from 10,500 feet. So accurate can jumpers become that they can land on a 25-foot circle from 10,000 feet.

With this in mind, let's spend a typical Saturday afternoon with two modern Latter-day Saint youths. The Boy: Ron Bement The Girl: Marsha Groendyke ➔

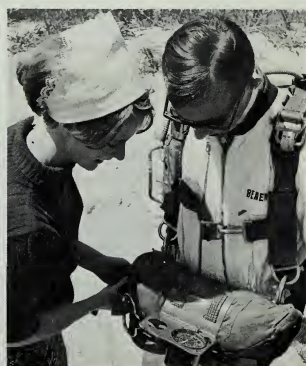
By Eldon K. Linschoten



1:40 p.m. When you leave here, it's a long way down.



1:45 p.m. All packed.



1:50 p.m. Don't forget to look at the altimeter dial.



1:00 p.m. Arrive at the field, to observe conditions.



1:10 p.m. Boots on.



1:15 p.m. In case you land on your head.



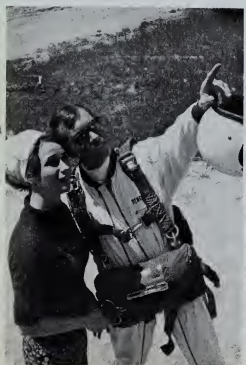
1:20 p.m. Snap. Snap.



1:26 p.m. Last-minute zippers to adjust.



1:35 p.m. Don't forget your parachute, Ron.



1:55 p.m. We jump over there.



2:00 p.m. One tug for the road.



2:05 p.m. We catch the next one.



2:10 p.m. Let's go
... it's our turn.



2:15 p.m. Don't forget to write.



2:20 p.m. There they go.



2:42 p.m. The only
way to travel.



2:43 p.m. He's safe.



2:30 p.m. Over target.



*2:37 p.m. There, out of the plane.
... Look! Over there!*



*2:40 p.m. On target.
Bull's-eye!*



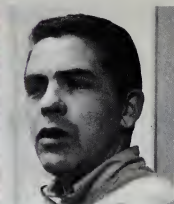
2:50 p.m. Time to repack.



*3:00 p.m. Refreshment
time.*



*3:30 p.m. Time to go home.
Maybe a good movie is playing.*



Dr. William Jackson



The 42-foot, diesel-powered yacht slithered through the ocean off the coast of Anacapa Island. The crew, Mormon Explorer Post 2505 from the Ojai (California) Ward, scanned the sheer cliffs of the small cove. Two human figures standing on those cliffs, silhouetted against the sun, peered back at the yacht and crew. The ghost-like silhouettes served as a fleeting reminder that the Chumash Indians occupied this island from ancient times until after the Spanish colonial period.

The youth group, led by William Jackson, a young Ojai medical doctor, had spent weeks learning how to scuba dive. As Judd Lotts's yacht slowly churned through the placid waters of the Pacific Ocean, the boys suddenly realized what it felt like to discover an island. Anacapa, 18 miles off the California coast, is one of the Channel Islands sculptured by nature from the mainland.

Ojai Yachters

By Gene Beley

The large boat maneuvered into a suitable anchorage position. Lotts turned the ignition key and silenced the diesel motors that sounded like a hundred men continually clearing their throats. We now could hear the short, piercing shrieks of the sea gulls.

A foghorn in the lighthouse on a nearby cliff blew its deep base hums, as if practicing one note to perfection.

"Okay, now gather around," Dr. Jackson hollered, as they rested offshore in the cove. "Remember what you've learned in the pool."

While he was talking, everyone began to put on his wet suit, which makes one look like a penguin.

"We'll snorkel into the cave area there," Dr. Jackson said, pointing to that part of the cove. "Then you can rest awhile before we all start to look for abalone or have our fun."

Richard May, one of the Scouts attired in wet suit, fins,

and face mask, with a J-type snorkel in his mouth, pulled himself up on top of the boat's flat railing. He paused for a moment, held onto his face mask, heard Scoutmaster Lavell Owens yell "step forward!" and felt a simultaneous push to help him clear the boat.

There was a tense moment while the others waited for Richard to appear. He quickly popped through the ripple in the water, grinning and shivering. The wet suit is made of foam neoprene. It allows a thin film of water to soak through the top neck of the suit and circulate next to the skin. The feeling resembles cold water being poured down your back.

"What's it like?" Richard's friends hollered.

"Weird!" he shouted back, laughing. Then one by one, they took that big step into the ocean and found out for themselves what it feels like for man to invade that foreign territory.

On one of their trips to the Channel Islands, the Ojai group met a bearded, agnostic writer living a hermit's existence on the island. Scotty, the writer, first ignored the Ojai youths. Then he joined in some of the discussions around a camp fire, questioning the young people about their religion in an antisocial manner.

About a week after the Ojai group left the island, Scotty was reported missing. A short time later, his body was found in the surf. A large wave had overturned his small boat. Among his few possessions found was a letter addressed to Dr. Jackson.

It began "Dear Most Esteemed Healer" and continued: "I can't thank you enough for all the time your group spent explaining Mormonism and answering my questions. It did my semi-pagan, antisocial heart much good to meet people of your quality and especially the kids with their refreshing outlook."

● The northwest corner of the state of Washington is a green jewel washed by the blue waters of the Pacific as they finger into the bays and inlets of Puget Sound through the Strait of Juan de Fuca. The other side is ridged by the Cascade Mountains—high, rugged, lush with varied undergrowth, and studded with cedar, pine, fir, and hemlock. This is what is known as “man” country—a place for exploring, a great place for Explorers.

One Saturday morning, Explorer Post 96 of the 12th Ward, Seattle Stake—20 men and boys—set out early for a canoe outing on the lower Skykomish. Frank Rothe, their outstanding Explorer leader, had spent a good deal of time canoeing with these boys, and he was proud of their skills.

The Seattle Stake Center in King County is about a two-and-a-half hour drive from Snohomish County, where the Skykomish River rambles by the towns of Monroe, Sultan, Startup, and Goldbar and then disappears into the mountain snow. Ten canoes were taken, to be launched by the bridge at Sultan.

You can expect rain just about any time near the Washington coast, but there was no rain that morning—just a dark sky, patchy with clouds. Brent Frederickson, a slight boy with dark hair, gave the opening prayer. David Griffin, who was assisting, helped to organize the boats, with two persons to a canoe—one boy or man who was experienced with one who was not. The canoes were divided into two groups of five. Dennis Griffin, David's brother, was the leader of one group, with Kent Anderson in the sweep boat (last

boat). David led the other group, with Pete Sorenson in the sweep position.

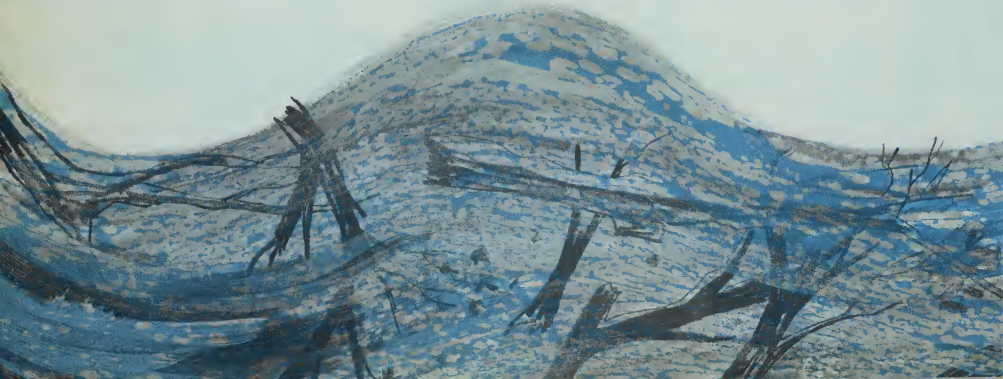
The two groups were 70 yards apart, keeping 30 yards between canoes in the individual groups. Dennis Griffin and his group maneuvered the first bend in good shape. David, coming from behind, noted there were no serious obstacles except for a few washed-out trees on one side. One tree was sticking out for about 30 or 40 feet. David's canoe and then the second canoe passed safely.

Suddenly Brent and David Cohoon lost control of their canoe against the pull of the water, and the eager current took its merciless and immediate advantage and pushed the canoe into the waiting trap of the washed-out tree. The two boys tried to extricate themselves, but the boat tipped, and David Cohoon went around the tree. He was able to make his way to the bank after a brief struggle.

Brent fell out on the downstream side and was swept into the branches and upturned roots. He wasn't frightened and did not realize that he was in serious danger; but the canoe followed him, shoving him downstream, crowding him and then covering him, pushing his struggling body deeper into the water and further into the menacing labyrinth of root and branch. He remembered thinking that they would surely find him and save him, but unable to struggle effectively against the current, the tree, and the swiftly passing seconds, he lost consciousness.

Sixty yards or more ahead, David Griffin, in the lead canoe, heard a yell and turned to see that a boat had turned over. Unaware that Brent was

Escape on the



underwater and in danger, he turned and maneuvered his canoe back to a shallow point where he could cross to the upturned canoe caught on the branches. He paddled over and climbed out onto the tree, handing his canoe over to his companion. Then he got into the chest-deep water by standing on a part of the half-submerged tree. Still unaware of the need for speed, he struggled against the weight of the canoe. He remembered afterward that it seemed like a terrible struggle and seemed to take a long time, but finally he managed to release it.

At first Brent could not be seen anywhere; then the water cleared and a bright patch of red caught David Griffin's eye. It was a piece of lining from Brent's coat. The urgency of the situation struck him as he thrust his arm into the water and grabbed at the coat. It came free quickly with his strong pull, leaving Brent still caught below water. David was afraid he had lost him, but the bright fabric of the life jacket with Brent still in it now showed beneath the surface. Brent's clothing had been ripped by the branches that now held him so firmly in their grasp. David pulled and then pulled again with all of his strength—and finally freed Brent's lifeless figure from the root prison.

As soon as they surfaced, the current carried them into the river. Brent's face was purple and swollen, and David was frightened—although he didn't have time to think about being frightened. He was fighting against terrific odds: the life jacket that was originally meant for his little sister's use, his bulky clothing, the dead weight of his friend, and the seemingly murderous icy current. He exerted himself with all his might to swim to a

shallow spot, but it took time before he could gratefully push his feet down onto the gravel bottom.

When he finally got Brent into a waiting canoe, David felt an overpowering fatigue set in. His body protested, refusing to move another inch. Eager arms took over. Barry Collette gave mouth-to-mouth resuscitation. In a few moments Brent gasped and his color returned; there was early joy—but then he stopped breathing again. Fear, prayer, and a tense expectancy were with that little group of Explorers. Then Brent coughed and sputtered. Some of the boys ran to the nearest farmhouse for blankets. Then they carried Brent to the house to await an ambulance. The first thing Brent could recall as he regained consciousness was lying on the couch in the farmhouse with his friends.

The miraculous events of that day on the Skykomish will forever remain a strength and testimony to those 20 men and boys. Brent has an increased respect for the power of nature, and they all have a better understanding of the urgent need to develop a spirit of obedience in all things . . . even to the commands of a river.

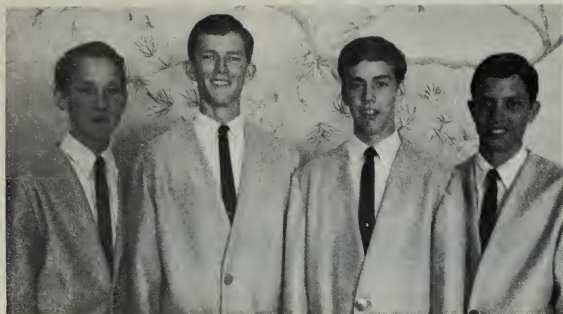
Editor's note: Where are the heroes of the story today? Brent Frederickson is a missionary in southern Australia. Brent Collette is a devoted member currently struggling with a health problem. David Cohoon is home from navy duty and active in the Church. David Griffin has filled a mission and is studying at BYU.

Skykomish

By Mary Lou A. Shaver

Illustrated by Travis Winn





The Quartet. . . . David Thomas, 17, red-haired Eagle Scout with his Duty to God award and leadership in priesthood to his credit, president of the youth committee in his ward and Key Club at school. . . . Michael Thomas, 16, with Eagle Scout and Duty to God awards, chorister in priesthood, and speech contest winner, seminary president, and student council member at high school. . . . Richard Crandal, 17, Scout with Duty to God award, chairman of Ensigns and counselor in seminary, member

of the Madrigal Singers at Encina High in Sacramento, California. . . . Ray Crandal, 15, excellent pianist, Madrigal singer and Scout, with his Duty to God award coming up, and president of his teachers quorum. . . . These four, accompanied by Lorraine Gibb, have sung their way to fame in their area. Known as the Mormonaires, they have won many honors in music festivals and contests. They were part of the big Barbershop Harmony Show held in Sacramento.



Susan Steed . . . graduate of Kelly Walsh High in Casper, Wyoming . . . was named state winner of the Betty Crocker Homemaker of Tomorrow contest and earned a \$1500 scholarship. . . . She's a National Honor Society and Merit Scholar certificate holder and a winner in art and speech contests. Her paintings have been published in national magazines. . . . She's an organist and teacher in church and seminary . . . student leader . . . and teacher of piano lessons!

Getting to Know You



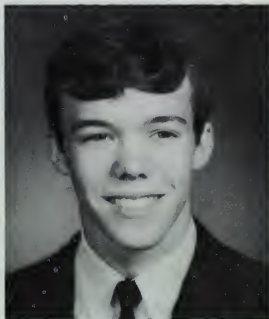
Uilani Smith . . . was born in Hawaii but is making a name for herself in San Joaquin Stake, California—Gleaner, outstanding student, church worker, and winner of a coveted award presented especially for her and engraved with her name and “Seven Perfect Years”—she has not missed a Sunday School, MIA, or sacrament meeting in seven years.



Rebecca Olsen . . . was named to the Utah Drug Abuse Evaluation Committee by the Governor of Utah—the high school student on a 19-member panel. She's a skier and active church worker, a yearbook editor and a delegate to Girls' State, and has served as a pep club personality this past season. . . . She's a daughter of Mr. and Mrs. LeGrand Olsen.



Marilyn L. Schuldt . . . from Livonia, Michigan . . . competed in the National College Queen contest this spring, representing Western Michigan University. She was selected on the basis of scholarship, leadership, and beauty. A daughter of Mr. and Mrs. Louis Schuldt, she's a convert (in 1968) to the Church, to which she gives thanks for new direction in her life.



David Armond Acree . . . priest in the Monroe Branch, Monroe, Louisiana . . . is senior president in his high school . . . Boys' State delegate . . . member of Quill and Scroll, honorary literary society . . . and listed in *Who's Who in High Schools*. Busy with school, he also takes time to serve as assistant branch clerk and secretary of the YMMIA.

The editors ask, “Is She

It Like

● The tardy bell rings mournfully. The scraping of chairs and shuffling of feet echo through the school as the student body rises for the morning ritual.

“I pledge allegiance . . .”

Two girls finish a whispered conversation punctuated by hushed giggles and soft exclamations.

“ . . . to the flag . . .”

A blond boy races into the room, skids to a stop at his seat, and adds his breathless voice to the monotone.

“ . . . of the United States of America . . .”

A student hastily scribbles the homework on his paper with his left hand as his mouth moves in rhythm with the unchanging tempo.

“ . . . and to the Republic . . .”

Four boys in the back of the class pass around a drawing of the teacher, accompanied by suppressed laughter.

“ . . . for which it stands . . .”

Five female heads turn toward the door as the “cute” teacher next door walks by.

“ . . . one nation under God . . .”

The physiology teacher thinks of the grind ahead of him that day as the words flow from his lips.

“ . . . indivisible . . .”

A boy repeats the ritual in a German accent, causing the girl in front of him to burst into laughter.



Telling

It Is?"

By Kim
Sullivan, 16

"... with liberty ..."

A student with the remains of breakfast in her mouth mumbles a few incoherent words at the proper time.

"... and justice ..."

A young man who had too little sleep yawns widely.

"... for all."

The students slide into their seats, muttering the last few words in the ceremony. The day begins.

A rectangular piece of red, white, and blue cloth hangs from a stick above desks, chairs, books, papers—and people. It often is unnoticed by all of them; yet, without it, the room is not complete.

Would they care if it were not there?

Would they care if the cloth bore a threatening symbol instead of stars and stripes?

Would they be interested if the words were changed?

"I pledge allegiance to the flag and to the Republic for which it stands, one nation under communism, with fear and oppression for all."

Or would such a flag, such words breed respect out of fear?

What are the requirements of caring about the traditions of one's country?

Until they decide, their flag will still be there when they turn toward her for help and protection.

Or will she?



Illustrated by Travis Winn



Youth Centered Family Reunion

By Lynn Eric Johnson

● "Alana, I want you to meet Bonnie Hunter from Rexburg, Idaho. She's your third cousin. When you go to Ricks College this fall, I hope you can get better acquainted."

Many such introductions were made in the foyer of the Salt Lake Visitors Center as some ninety youthful members and a few parents of the Eric Johnson-Ingrid Larson family organizations got together for their second annual youth seminar. Since they came from Washington, Idaho, Utah, Colorado, Arizona, and California, most of them had never met before.

What better way could be arranged for cousins to get acquainted, have fun together, and broaden their knowledge of the Church all at the same time?

Eleven challenges were given as guides to help them keep the family motto of *Tro och Ara*, the Swedish expression for faith and honor.

The joy to be gained by keeping one's body healthy and chaste was highlighted by two color films on LSD and social diseases. Booklets and

pamphlets on today's educational opportunities and temple marriage were distributed to each family unit represented.

At the conclusion of the afternoon's discussion, each young person was asked to do three things in his life: to make his name synonymous with virtue; to do well whatever he agreed to do; and to make one significant contribution to mankind in his lifetime.

By this point in the day, it was time to relax and have fun. At a nearby resort an old-fashioned picnic planned around "sloppy joes" took care of the inner man's cravings, while thrills, chills, spills, and good-hearted laughter brought the day to a perfect close.

One teenager expressed the feeling of the group when she said: "It was fun to be able to meet the relatives and to get better acquainted with them. The program was excellent—and we enjoyed every minute of it."

Would your family organization be interested in a similar idea?



Involving Youth in GENEALOGY

By Dr. W. Dean Belnap

● How can youth of the Church perform more efficiently their responsibilities toward their eternal family? That's the challenge that has been given by the First Presidency to the Priesthood Genealogy Committee, in cooperation with the Church's Youth Correlation Committee.

Thus, a joint program is being prepared for youth in the areas of both curriculum and meaningful activity. It is felt that the generation gap so much spoken of today can be prevented through implementing the concept of the eternal family. If youth could come to an awareness of who they really are—descendants and inheritors of a royal lineage of the priesthood—the generation gap would vanish.

The generation gap started when Cain disobeyed God and separated himself from Adam and Eve. If Cain had realized his royal potentiality and royal lineage, and had obeyed the precepts of the priesthood, the generation gap would not have started at that time. The disparity between generations has existed from then to the present day.

Youth of today, perhaps more than any other generation in history, need to focus attention on self-image and identity, on family, and on relationships to the Church fortuitous that the Lord gave to or the society of God. It seems

young men at the age of 12 the priesthood with its concomitant powers. At the same time, girls of similar age need to feel the influence of the priesthood in their lives, not necessarily as holders of the priesthood, but as potential sharers of priesthood blessings with their husbands.

Youth on the threshold of preparation for manhood and womanhood need to identify their earthly missions with the knowledge of having been foreordained to responsibility in the premortal existence. They should be led to an understanding of the scriptures, and, by meaningful experience, thereby come to the realization of their royal birthright and premortal commitments made to the Savior. They should know they favored his plan and voted to accept his power of the priesthood and to use it in behalf of building and governing his kingdom.

The program of preparation has been set at seven years both for the young men of the Aaronic Priesthood and for girls of comparable age. The goal of celestial or eternal marriage in the temple of the Lord focuses the young couple on a lineage that extends to the past as well as the future. During the years of their youth, young people are schooled in the priesthood functions so they may qualify for the oath and covenant of the Melchizedek Priesthood and

become full-fledged co-partners with the Savior.

The first area of emphasis in this training program is directed toward the young person's gaining an understanding of the eternal family, through participation in genealogy and temple work. Deacons and Beehive girls will be asked, in cooperation with their parents, to organize a book of remembrance, which will become a continually used instrument throughout life. Provision will also be made, where possible, for youth to perform baptisms for the dead.

Programs for the Mia Maids and Laurels, teachers and priests will continue this emphasis on finding an identity through one's eternal family. Instruction will be given concerning the purposes of temples in order to orient the youth toward and to prepare them for their endowments and sealings.

Leaders of the Church are concerned about the next generation. They are concerned that youth learn the concept of love and the nature of one's relationship to others. They feel this is best accomplished through an understanding of the eternal nature of the family. Youth need to realize that they have obtained a great heritage not only from their Father in heaven and their Elder Brother, the Savior, but from their earthly parents as well. This heritage of many gifts, including the gift of love, will in turn be passed on to others in one's eternal family relationships. C

Dr. W. Dean Belnap, recently appointed British Mission president, was formerly a member of the Youth Correlation Committee and served with the Priesthood Genealogy Committee.



Carvalho's sketch, now housed in the Daughters of Utah Pioneers' Museum, Parowan, Utah

Lest We Forget

To a Grateful Heart

By Albert L. Zobell, Jr.

Research Editor

● Few men have enjoyed the adoration and acclaim of his public as did Colonel John C. Fremont, the pathfinder. This explorer of the Trans-Mississippi West led five expeditions over a period of many years. The last one, during which he used his own funds, was designed to complete the undertaking he had already begun, namely, the exploration of a railroad route through the Rio Grande Valley and across the Rockies of

southern Colorado into Utah and on to the Pacific. The exploring party left Westport (now a part of Kansas City), Missouri, late in September 1853.

From a point near the town of Green River, Utah, the explorers crossed Emery County and then proceeded through Wayne County, exploring this noted wonderland. From Circle Valley to Parowan the expedition proceeded



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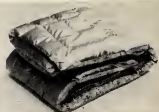
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Solomon Nunes Carvalho, artist to the expedition, wrote of this part of the trip: "The mountain ranges loomed tremendously ahead; the ascent was so steep and the snow so deep that the animals could be hardly got up; and at the top of the

first peaks the prospect seemed hopeless. When I surveyed the distance, I saw nothing but continued ranges of the everlasting snow, and for the first time my heart failed me."

It was February 8, 1854, when the explorers stumbled into Parowan, having had no food for 48 hours, and before that, a diet

of horse meat. The Saints immediately opened their hearts and their homes, nursing the party back to health.

Fremont soon recovered and traveled to southern California, while the artist Carvalho made a journey to Great Salt Lake City, where he eagerly replenished his artist's supplies before traveling on to California. In all, he spent ten weeks among the Saints.

In Utah's capital city he saw the people in mourning for President Willard Richards of the First Presidency, and saw them at their happiest as he attended an annual Governor's Ball as the special guest of Governor Brigham Young.

"A larger collection of fairer and more beautiful women I never saw in one room," he wrote.

"All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair."

While he, a Jew, did not agree with their theology, he did enjoy the people. When his host, Governor Young, made a tour south, Carvalho joined that party, for his own destination was southern California.

En route he wrote of "Lehigh" as a fine town with 600 inhabitants, and "Provost City a large settlement, containing about eight hundred and sixty families."

After revisiting his friends and benefactors at Parowan, he left with President Young's party May 18, 1854, for Cedar City. There he wrote:

"The morning after my arrival, I arose very early, and taking my sketch-book along, I sauntered around the city; in the course of my peregrinations, I saw a man walking up and down before an adobe shanty, apparently much distressed; I approached him, and inquired the cause



Richard L. Evans The Spoken Word

A word called compassion

There is a word in our language that is called compassion—a sense of sympathy, a sense of fellowship in feeling, a sense of others' suffering—and it puts us in mind of some lines from Longfellow: "The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger," he said. "When I take the history of one poor heart that has sinned and suffered, and think of the struggles and temptations . . . the brief . . . joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with Him from whose hands it came." Oh, how little we are able to judge, and how much of a mixture are all men: strength intermixed with weakness, courage with fear, good with bad; all of us with problems, sorrows; with feelings, hopes, disappointments; all of us misjudged, misunderstood at times; all of us misjudging, misunderstanding others—sometimes generous; sometimes doing, sometimes shrinking from duty; sometimes at peace, sometimes quarreling with conscience; sometimes patient, sometimes giving way to temper; all of us at times with human ills, misfortunes, loss of loved ones; all sometimes discontented, and sometimes feeling blessed and grateful, and all of us resolving more than we do. And in thoughtful moments there comes to mind that we are fellow passengers on the same planet—a beautiful and provident planet from him who gave us life and eternal purposes to pursue. And so at this more mellow moment, the plea for understanding, for patience, for compassion—to trample no one, to injure no one, to deceive no one; to live so that others are safe in our hands; to lift other men's lives in their sickness, in their sorrow, in their loss and loneliness; to lift those who are discouraged and disillusioned with life. "The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, . . . I would fain leave the erring soul of my fellowman with Him from whose hands it came."

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 4, 1969. Copyright 1969.

of his dejection; he told me that his only daughter, aged six years, had died suddenly in the night; he pointed to the door, and I entered the dwelling.

"Laid out upon a straw mattress, scrupulously clean, was one of the most angelic children I ever saw. On its face was a placid smile, and it looked more like the gentle repose of healthful sleep than the everlasting slumber of death.

"Beautiful curls clustered around a brow of snowy whiteness. It was easy to perceive that it was a child lately from England, from its peculiar conformation. I entered very softly, and did not disturb the afflicted mother, who reclined on the bed, her face buried in the pillow,

sobbing as if her heart would break.

"Without a second's reflection I commenced making a sketch of the inanimate being before me, and in the course of half-an-hour I had produced an excellent likeness.

"A slight movement in the room caused the mother to look around her. She perceived me, and I apologized for my intrusion; and telling her that I was one of the Governor's party who arrived last night, I tore the leaf out of my book and presented it to her, and it is impossible to describe the delight and joy she expressed at its possession. She said I was an angel sent from heaven to comfort her.

"She had no likeness of her child.

"I bid her place her trust in Him 'who giveth and taketh away,' and left her indulging in the excitement of joy and sorrow. I went out unperceived by the bereaved father, who was still walking up and down, buried in grief. I continued my walk, contemplating the strange combination of events, which gave this poor woman a single ray of peace for her sorrowing heart.

"When I was about starting the next day, I discovered in the wagon a basket filled with eggs, butter, and several loaves of bread, and a note to my address containing these words—"From a grateful heart." "

(Taken from *Incidents of Travel and Adventure in the Far West*, pp. 211-12.)

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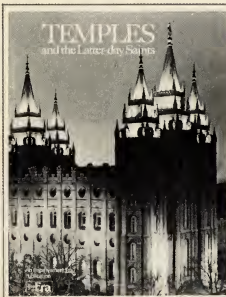


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Guidelines on how
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How to

● In the setting and achieving of goals, there are three steps: (1) the diagnosis, (2) the treatment, and (3) the recovery.

The diagnosis: Without a diagnosis of our situation, we cannot set goals. Without it, we work in the dark.

For many years at the *Deseret News* I was

associated with Elder Albert E. Bowen. I learned to love and appreciate that man, and I learned many good things from him. Whenever we had to solve a problem, he always said, "Get the facts. There is no substitute for facts." So in diagnosing our problem, we should get the facts.

We diagnose by three primary means: (1) the proper use of reports, (2) interviews with those concerned, and (3) personal observation through visits.

Studying and using reports: By studying reports, we can determine the present status of the work. We then should decide on what improvement may reasonably be expected. For example, we might well determine what other stakes in similar conditions are doing, and from such a study and from a decision as to what is a reasonable expectation in the performance of the stake, we can set our goals.

In one stake we studied, the sacrament meeting attendance was 25%. We found that other stakes similarly located had an attendance at sacrament meeting of 33%, and then we set a reasonably expected goal of 42%. We found the Sunday School attendance in the stake being studied to be 39%. In other stakes similarly located, it was 41%. We then set a goal of 50%.

In MIA the girls had an attendance of 41% and the boys 35%. We found that other stakes nearby had 48% of their girls attending and 42% of their boys.

We then set a goal of 65% for the girls and 55% for the boys. In home teaching we found in the sample stake 23% home teaching, whereas other stakes in the area had 48% home teaching. We set a goal of 80%. We found that only 57 families were holding home evening, whereas in other stakes in the

area an average of 384 families were holding home evening. We set a goal to be reasonably expected of 700 families in the stake.

To cite an example, in a study of sacrament meeting attendance in a stake in the East sometime ago (we will call it Stake A), we found that the average attendance was 27%. Attendance for other stakes in the area was: Stake B, 27%; Stake C, 27%. What should we then set as a goal for Stake A? Should we leave it as it is, since the other stakes average the same? Before we did so, we looked at some other "big city" stakes in the East.

Stake D	30%
Stake E	34%
Stake F	34%

Should Stake A's situation make their 27% acceptable? Next, we looked at the lowest percentages in the Los Angeles area stakes:

Stake G	30%
Stake H	31%
Stake I	32%

Big-city circumstances are not so different. The better percentages in Los Angeles ranged up to 43%.

If some big-city stakes could reach such figures, was it unreasonable to expect Stakes G, H, and I to do the same? And would those Los Angeles stakes with higher percentages give us some light on setting goals for Stake A?

Set and Achieve Goals



By Elder Mark E. Petersen
Of the Council of the Twelve

Would an average between one of the higher stakes' 40% and Stake A's 27% present a reasonable goal? This average would then be 33%. This could be considered reasonable as a first step.

As a matter of interest, we noted the percentages in some scattered stakes in Utah and found they averaged 46.5%. This could become a second goal for Stake A, after it had reached the first one suggested of 33%.

A further study revealed the following: In Stake A 32% of the membership attended Sunday School. In Stake B it was 31%, and in Stake C, 34%. What might we reasonably expect of Stake A?

In the Los Angeles area the average percent of attendance at Sunday School was 38%. Was this a reasonable expectation for Stake A? But in Los Angeles the highest was 45%, while the lowest was 26%.

We considered the 45% figure low for any stake. We considered it unthinkable that any stake would have fewer than half its people attending Sunday School.

Then what was a fair goal for Stake A?

We should seek for at least a 50% attendance at Sunday School, and we should begin to work on this figure for Stake A. The fact that other stakes were low did not justify Stake A's being low.

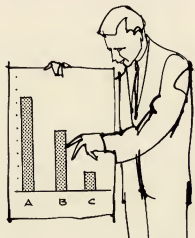
But we should set our own goal as to what is needed, and not merely be governed by statistical averages.

Utah's scattered stakes had Sunday School attendance averages that ranged from 34% up to 76%.

If one stake could reach 76%, other stakes should be able to reach 50%.

In home teaching we found the following:

Stake A	43%	Stake C	35%
Stake B	38%		



The Philadelphia, New York, and Detroit average was 51%. The Los Angeles area averaged 74.9%. The southern Utah average was 63%. The Salt Lake City average was 87%.

As the first step, would a goal of 50% for Stake A be excessive?



As Brother Bowen explained, "There is no substitute for facts." Reports seldom if ever reveal the entire picture. Statistical goals alone are blind goals. We must obtain the further light we need from visits and observations and from interviews with persons who reside in the areas involved.

The Treatment: The study shows the weaknesses and sets forth the need. The need points to the remedy and sets forth the goals. The remedy determines the "medicine" or specific steps to be taken to achieve the goals.

A clinical study made by one stake of sacrament meeting attendance in one ward showed it had the lowest percentage in the stake. Visits and interviews revealed the following: poor reverence, poor music, poor sacrament service, and poor speaking. All of this added up to disinterest on the part of the people.

The following goals were set:

1. Prepare a plan to increase reverence.
2. Establish reverence through home teaching instruction and proper example in the meetings themselves on the part of the leaders.
3. Organize a ward choir and ward music committees.
4. Organize the Aaronic Priesthood properly for sacrament service.
5. Prepare a planned speaking program.
6. Organize officers and teachers into attendance committees.

Here is a proven six-step plan to uplift any ward or auxiliary organization.

The steps taken to achieve each of these goals included the following:

1. Home teachers taught reverence as they visited homes. The bishop arranged for an organ prelude ten minutes before meetings began and asked the congregation to maintain reverence during the prelude. Proper ushering was also organized.

As members came to the meetinghouse, they were given a warm handshake and a welcome. This was done in a quiet tone, suggesting reverence. As strangers came in, they were shown to the cloakroom and then introduced to members of the bishopric, who were in the foyer near the chapel entrance. Then ushers in the chapel showed the visitors to their seats.

The member of the bishopric who was to conduct for the evening was on the stand early to set an example. Four members of the Aaronic Priesthood-Adult served as ushers, and members of the Aaronic Priesthood-Youth assisted. This service counted toward their awards.

For ten minutes before the meeting began, the organist played the prelude music. Before this special reverence program was begun, the organist occasionally did not arrive until five minutes before the meeting was to begin, and everything was thus delayed. Now the bishop insisted that she begin on time. Just before the prelude began, a member of the bishopric on the stand called the people to order. He also announced that when the meeting was finished, the postlude would begin at once and members of the congregation were to walk quietly out to the foyer where they might visit.

2. The bishop asked the home teachers to explain the plan of reverence to the ward members and to suggest that they teach their children to remember that the church is the Lord's house and they are therefore to sit quietly and reverently.

3. The next plan was to improve the music. The bishopric organized a music committee and then called members to serve in a choir. They also discussed with the music committee the music that was

to be provided in the sacrament meeting. It was suggested that the Primary children might sing in sacrament meeting one Sunday a month to share songs they occasionally sing so beautifully during stake



Illustrated by Ted Nagata

conferences. The MIA chorus was used for special numbers, which helped to bring the young people out. It was planned that the choir would place greater emphasis on music from the Latter-day Saint hymnbook.

4. Better administration of the sacrament was next considered. The priests and deacons were given careful instructions. The bishop found the deacons usually came to sacrament meeting only when they were assigned to pass the sacrament. The ward bought some additional trays, and now every deacon is assigned each Sunday in both Sunday School and sacrament meeting. By using all the boys the time for the ordinance was reduced.

5. The bishop then decided on a theme for each sacrament meeting and made plans to improve the speaking by giving assignments in advance. For each Sunday evening he took one chapter from the book *A Marvelous Work and a Wonder* by Elder LeGrand Richards. Five speakers were assigned for each sacrament meeting, with three three-minute talks by teenagers and two 15- to 20-minute talks by adults. The total speaking time did not exceed 50 minutes. Each speaker was assigned his subject at least two weeks in advance and was told exactly how much time to take.

To illustrate the manner in which assignments were made, baptism was the subject one evening. One talk was given by a teenager on the mission of John the Baptist and the baptism of Christ. Another talk by a teenager was on immersion as the mode of baptism.

Which step best fits you?

The third talk by a teenager was on the baptism of the Spirit for the bestowal of the gift of the Holy Ghost by the laying on of hands. An adult was assigned to talk on the subject of divine authority required to baptize and how the Church received that authority. The concluding talk by an adult was on baptism for the dead and preaching the gospel to the dead.

6. Next, the bishop approached the ward auxiliary officers about bolstering sacrament meeting attendance. "We members of the bishopric are going to be in sacrament meeting," he said, "and we will have all the members of our families with us every Sunday. We would like to ask each of you to also be there every Sunday with all the members of your families. Will you in turn ask your other officers and your teachers to do the same?" He then went to the Aaronic and Melchizedek Priesthood quorums and made the same request.

The bishop submitted the plan to the stake presidency for approval. Over a period of six months, sacrament meeting attendance in the ward increased from 29% to 51%!

In achieving his goal, this bishop used both statistics and personal observation. As a result, the ward reached 51% average attendance at sacrament meeting, there was higher contentment among the ward members, activity improved in the auxiliaries and quorums, and the spirituality of the ward in general greatly improved.

It was discovered that missionary work was also aided, as sacrament meetings became a teaching opportunity for investigators.

I fully believe that statistics in and of themselves are inadequate. The ward just cited needed better reverence, a better sacrament service, and better speaking in sacrament meetings, and none of these needs would have been shown in the statistics alone. But combined with a study of the ward and stake by personal observation, the statistics helped point out goals to be established and provided a basis from which to begin achieving those goals. ○



Richard L. Evans

The Spoken Word

How to cure a bad conscience

The voice of conscience," said Madame de Stael, "is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it."¹ "Conscience," said Francis Bowen, "is a divine voice in the human soul. . . ."² In a sense it is a voice within, and yet also something from outside. George Crabbe referred to conscience as "man's most faithful friend!"³—a friend that "warns us as a friend before it punishes as a judge."⁴ Some have thought they could conquer conscience by ignoring it, by wearing it down, by acting as if it weren't there. But the persistent offender loses the finer sensitivities of life; the sense of acceptance to himself, to God, and to others also—and the peace he might have had. Those who choose to live as if they had no conscience in some way or other pay a price. Conscience is like a nerve system. If we deaden it, it doesn't tell us the truth, and if we don't know the truth we are in trouble. There are some things a person simply cannot partake of and still remain as he was. Every deliberate and determined act against conscience somehow changes a person inside. The law of compensation still moves in matters of conscience, as in all else, and despite all talk about changing principles, commandments, morality and immorality, man cannot act contrary to the inner responses God has given, cannot ignore the whisperings from the Divine Source, without the consequences that follow when we deny the better things we know. We cannot ignore conscience without coarsening ourselves, and well would we listen to it as a friend before it becomes a tormentor. The only way to cure a bad conscience is to stop doing what we know we shouldn't do, and start doing what we should do.

¹Madame de Stael (1766-1817), French author.

²Francis Bowen (1811-1890), American philosopher.

³George Crabbe, *Tales*, No. xv, *The Struggles of Conscience*.

⁴Leszinski Stanislaus (1677-1766), King of Poland.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 27, 1969. Copyright 1969.

After Death, What?

By W. Cleon Skousen

● Fifteen thousand more days to live!

This is the prospect—or remaining life span—for the average young adult today. It simply means that in 15,000 days will come a transitional experience called death, which sweeps each of us into a whole new dimension of cosmic reality. For countless years people have asked just what happens at death.

Now that the gospel has been restored, we have received a tremendous vista of knowledge concerning life after death. We know that the separation of the spirit from the body is a very necessary part of God's plan and not a major tragedy, as many had supposed. What we call death is simply the temporary separation of the spirit from the body so that the spirit can be prepared for the resurrection. We are told that this is done in a place just outside our own dimension of reality, a place called the spirit world.

Preparation for the resurrection involves discipline, evaluation, reform, and hard work. For a certain few the transition from mortality to the resurrection can be accomplished in the "twinkling of an eye" (see D&C 63:51 and 101:31), but for all the rest extensive preparation is required.

God's justice requires that all be given an opportunity to hear and embrace the gospel plan for happy living. Since many persons never received that opportunity here on earth, they will have such an opportunity in the spirit world. Even those who did hear the gospel here on earth will apparently find many things to be done in the spirit world before they are ready for the resurrection. The spirit world, therefore, is an essential and busy interval in our preparation for the future eternities.

It is also in the spirit world that each personality is eventually judged and a determination made concern-

ing the degree of eternal glory to which that individual is entitled. A modern revelation indicates that at the time of its resurrection, each spirit is elevated to whatever degree of glory it has earned. For example, speaking of those who are celestial spirits, the Lord says, "... and *your* glory shall be that glory by which your bodies are quickened." (D&C 88:28. *Italics added.*)

Thus, those who can be elevated to a celestial glory will receive celestial bodies; those who cannot abide such a glory will be given either terrestrial or telestial bodies, depending upon the level of glory their spirits are worthy to receive.

It was Jesus who said, "In my Father's house are many mansions" (John 14:2), but only in the writings of the apostle Paul and in modern scripture do we have direct reference to the fact that mankind will be resurrected to a variety of glories, depending upon their worthiness. This means that there must be different kingdoms designed to accommodate people of different glories. In other words, our human family will not all be together in the eternities. Here is the way Paul describes it:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another, and the telestial is another. [This last phrase appears only in the Inspired Version.]

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory.

"So also is the resurrection of the dead. . . ." (1 Cor. 15:40-42.)

Paul was very obscure in discussing the origin of this knowledge, because when it was revealed to him it included many things that he said were "not lawful for a man to utter." (2 Cor. 12:4.) In fact, the vision in which Paul received this information is treated so modestly in his writings that one has to analyze them very carefully to realize he is talking about himself.

W. Cleon Skousen, Sunday School teacher in the Parleys Ward (Salt Lake City), is associate professor of religion at Brigham Young University, author of Church books, former member of the F.B.I., and former Salt Lake City chief of police.



Supper at Emmaus, by Caravaggio (1573-1609)

He said:

"I knew a man in Christ above fourteen years ago . . . such an one caught up to the third heaven. And I knew such a man . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory. . . ." (2 Cor. 12:2-5.)

As a result of this magnificent revelation, Paul gave us his famous teachings on the resurrection and made specific reference to the different glories we will inherit according to our worthiness. Nevertheless, the details were left obscure, and it was not until modern times that we gained a thrilling and comprehensive understanding of the things Paul had seen.

It was on February 16, 1832, while Joseph Smith was residing at the Johnson home in Hiram, Ohio, that he and Sidney Rigdon unexpectedly received a vision of the glories similar to the one received by Paul. As

far as we know, Paul never recorded the details of that which he was shown, but Joseph Smith states that the modern vision had barely begun when "the Lord commanded us that we should write the vision." (D&C 76:28.)

Once this definitive revelation had been given concerning the resurrection, many other revelations (both ancient and modern) began to take on a whole new dimension of highly significant meaning. It not only demonstrated the literal reality of the "many mansions" referred to by the Savior, but it also revealed extremely important information concerning the kind of people who will go to each of these various glories or kingdoms.

We are told first of all that the celestial kingdom belongs to all those who accept the gospel of Jesus Christ without undue procrastination. (See D&C 76:51-53.)

Verses 71 to 79 state that if a person has an oppor-



The hands of Christ from the sculpture *The Risen Christ*, by Michelangelo (1475-1574)

tunity to embrace the fullness of the gospel during earth life but postpones accepting it until he reaches the spirit world, then he cannot be an heir to the celestial kingdom. He drops down to the next level, the terrestrial. Of course, if a person never even hears the gospel until he reached the spirit world (and that has been the case with the majority of mankind), then he can accept it in the spirit world without any penalty, provided he would have accepted it in the flesh. In due time the ordinance work will be done for him vicariously (such as baptism for the dead referred to by Paul in 1 Cor. 15:29), and then that person will be resurrected to the celestial glory just as though he had accepted the gospel while in earth life.

Modern revelation has further disclosed that the celestial kingdom is divided into three heavens or

“God...has prepared a series of glorious kingdoms, the least of which is too marvelous for us to imagine.”

degrees. (D&C 131:1.) To attain the highest degree, one must be married for time and eternity by the power of God's holy priesthood. (D&C 131:2-3.) Only those who qualify for this highest discipline enjoy a continuing family relationship in the eternal worlds. (D&C 132:19.) And only those who qualify for this level will have the privilege of being tutored to follow in the footsteps of the Father and share in his infinite power. (D&C 132:20.) To these the Father says he will give “all things.” Then the scripture adds, “They are they who are priests and kings, who have received of his fulness, and of his glory. . . .

“Wherefore, as it is written, they are gods, even the sons of God.” (D&C 76:55-56, 58.)

Much of this, of course, is presently beyond rational comprehension. Paul warned us after receiving his great revelation that “eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.” (1 Cor. 2:9. See also Isaiah 64:4.)

But what about those who do not reach the celestial kingdom?

Paul pointed out that the terrestrial glory is of a different order and definitely inferior to that of the celestial kingdom, even as the moon is far less glorious than the brilliant illumination of the sun. (1 Cor. 15:41-42.) Modern revelation has verified the accuracy of Paul's statement. (See D&C 76:70-71.)

As we have already mentioned, this is the kingdom where the Father's children go who have had a chance to embrace the gospel and help establish the kingdom of God on earth, but who have passed by the opportunity and have not come forward to receive the plan of salvation until they reached the spirit world. (D&C 76:74.) They will enjoy a great glory, but it is far less than what they might have had.

These include that class of persons who are basically honorable men and women, but who have passed by the gospel of Jesus Christ by allowing themselves to be deceived by the craftiness of the philosophies of men. (D&C 76:75.) They were too sophisticated for anything so humble and simple as the gospel plan. In the spirit world they recognize their mistake, and, as the scales of their blindness, pride, and man-made illusions crumble away, they come forth at last to drink at the one glorious fountain whose living waters are such that the recipient need never thirst again. These have come lately, but at least they have come. Theirs is the glory of the moon.

In the parable of the ten virgins, the Lord suggests that in the terrestrial kingdom will be found some of those who have professed to be his followers. What has happened to them?

It seems they were not valiant. They did not keep their lamps lighted. They are likened unto five foolish virgins. When the Father needed them to help save more of their brothers and sisters, they did not come. They were slothful, waiting to be commanded in all things. They did not openly fight against the Church; they just let others do all the work, go on all the missions, serve in all the jobs of teachers and officers in the kingdom, pay all the tithes, take care of all the poor, administer to all the sick, visit all the orphans and widows and those in prison. In the heat of God's great battle against his apostate son Lucifer, they let others carry the burden of the fight. They stood back when they should have stood up—for freedom, for righteousness, for truth.

These are they of whom Christ will say at his coming, "Verily I say unto you, I know you not." (See Matt. 25:8-12.)

Last of all come those who go to the lowest of all of God's kingdoms. This is the glory celestial.

One unusual thing about this kingdom is the fact that all of the people assigned to this dimension are not of the same glory. Collectively, they are similar, even as the stars in the firmament are similar when compared with the luster of the moon or the magnificent glory of the sun. Nevertheless, individually they differ in glory as "one star differs from another." (D&C 76:98.)

These are they who did not embrace the fullness of the gospel of Jesus Christ when it came to them. (See D&C 76:101.) They gloried in the infatuating doctrines concocted by the imagination of men and "received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant." (D&C 76:99-101.)

When the glory of the Savior is manifest, these will

bow the knee and confess that he is the Christ. (See D&C 76:110.)

The celestial kingdom will include all those who have spent their lives in profligate living without the slightest virtue of repentance in this life. The Lord says these are they who are liars, sorcerers, adulterers, whoremongers, and whosoever loves and makes a lie. (See D&C 76:103.)

These are they who will not be gathered with the Saints nor caught up in the cloud to meet the Lord when he comes. (D&C 76:102.) These are they who suffer the wrath of God on earth. (D&C 76:104.) These are they who suffer the vengeance of eternal fire while they are waiting in the spirit world. (D&C 76:105.) Unfortunately, these are as innumerable as the stars in the firmament of heaven or as the sand upon the seashore. (D&C 76:109.)

The most that any of these can expect in the vast reaches of eternity will be their role as "servants of the Most High." This means they can never achieve godhood. (D&C 76:112.) Where Christ and the Father dwell they cannot go, "worlds without end." (D&C 76:112.)

These are they who, when they die, must remain with Lucifer and his angels until the end of the millennium, when they are resurrected as third-class citizens in the eternities of God's great cosmos. (D&C 76:84-85.)

One of the most astonishing passages in modern revelation on the resurrection informs us that the very least of God's kingdoms—the celestial glory—is so magnificent that it "*surpasses all understanding*." (D&C 76:89. Italics added.)

This means that God, in his mercy and anxiety for our welfare, has prepared a series of glorious kingdoms, the least of which is too marvelous for us to imagine.

And if such superlatives apply to the minimal glory of the kingdom like unto the stars, what of the kingdom of glory like unto the moon? And, even more importantly, what can be said of the supreme exaltation of them all, the glory like unto the sun?

It is this highest degree of the highest glory for which the restored gospel of Jesus Christ is specifically designed to prepare us. Among all of God's endowments, this is the most glorious. At this stage of our development, none of us could be given more. And knowing as much as we do of the coming resurrection, who would dare aspire to anything less?

Each day we make decisions that help determine our place in the eternities. Our task is to live the kind of lives that will make it possible for us to win the supreme prize—the fullness of the glory of the sun—the highest degree of the celestial kingdom. ○



The accompanying illustrations and prose poetry form part of a display in the old John Johnson home in Hiram, Ohio. The home, once a temporary residence for the Prophet Joseph Smith, was the location of an early general conference of the Church and the scene of both great and tragic experiences in the life of the Prophet. It is now one of the Church's visitors centers. The illustrations are by Gerald R. Hales. President S. Dilworth Young of the First Council of the Seventy wrote the prose poetry, which is excerpted from his book *The Long Road—From Vermont to Carthage* (Bookcraft, Inc., 1967).



The Johnson Family (Summer 1831)

By President S. Dilworth Young

*John Johnson (father of four large handsome sons,
Among them Luke and Lyman) and his wife,
Her arm long useless from
Rheumatic pain, and Ezra Booth and
His wife, too, had heard of Joseph Smith,
Both good and bad report, and
Thought
They ought
To visit friends in Kirtland,
Then call on Joseph Smith and
See him for themselves
(To satisfy their curiosity). And so
A team was hitched and driven there.
Then, finding where he lived,
They called on him.*

*Prim and straight the women sat,
Their feet placed squarely on the floor,
Their long full dresses hiding line and form,
With lace half-mittens hiding roughened hands*

*Reposing quiet in their laps,
Their heads poke-bonnet crowned
(They dignified their sex).*

*The men sat on their chairs with greater ease,
Cross-legged,
Dressed in somber black,
Befitting garb for men of sober mien.
All eyes were on the Prophet Joseph Smith.
Could this youth be a prophet
(Some must thus have doubted)—
This youth of twenty-six?
Well built, they thought.
No clothes could quite conceal the ripple
Of the muscles when he moved—a powerful man.
John Johnson looked at him with new respect.
They talked of many things, of gifts prophetic,
Of faith and works, of kingdom of the Lord,
And of the word of God.
What would they talk about,
These prosperous farmer folk,
When speaking with a prophet?*



*And how could they be sure he spoke the truth?
They must have had such thoughts. One spoke,
And wondered if prophetic power was on earth,
If any man had power to heal the sick
As Christ had done, and Peter later on.*

*Had God, in this last day,
Given to any man to heal, say, such a one
As Mrs. Johnson here? Her arm has been
Quite useless many a year.
No one replied, and conversation veered
To other things, as conversation will.
There was a pause—and Joseph Smith arose
And crossed the room to where the women sat,
To take the hand of Mrs. Johnson.
Then he spoke: Woman, in the name of the
Lord Jesus Christ, I command thee to be whole!
Immediately he left the room.
Stunned silence!
What impudence, flashed through one mind.
But Mrs. Johnson spoke:
The pain is gone; look, I can raise my arm.*

*And raised it up for all to see.
And praised the Lord for her release from
Agony.*

*No one described their leaving to return,
Or what they thought as, jogging slowly home,
They talked and mulled the
Things that they had heard.
But Mrs. Johnson rode with ease at last.
No one could tell her that she hadn't
Seen a miracle and felt one too.
And all could see (if any cared to see)
Her doing up the family wash next day,
Rubbing, scrubbing,
Boiling, rinsing, hanging—
Arm as good as new.
John Johnson and his family joined the
Church (and Ezra Booth as well).
He offered Joseph Smith asylum
In his home, rent free, and
Boarded him and Emma, and the twins,
As long as they would care to stay.*

Visit a place
where the
skyscrapers are
green and
covered
with pine needles.

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Illustrated by Jerry Harston

But We Had a Wonderful Time!

By Daryl V. Hoole

Tips on how to enjoy traveling—no matter how

● Families everywhere are on the
go—it's vacation time again! And
with this comes the challenge of
how to travel successfully with
children.

Every time a family trip is men-
tioned, my mind goes back sev-
eral years to the most challenging
trip we've ever taken as a fam-
ily. . . .

We took five children—six years
of age and under—on a two-and-a-
half week trip. Prior to the trip
many people told us that such an
undertaking was absolutely ridicu-
lous. They thought we were crazy!

Other people enthusiastically re-
sponded when they heard about
our intended trip through the
Southwest. "That sounds like a
great adventure," they told us. "Our
happiest trips have been with our
children."

In thinking about those two very
different reactions, it was easy to
see that those who had enjoyed
successful family vacations had
made them that way through plan-
ning and attitude. This was our
challenge; we hoped to return home
able to join the ranks of those who
considered their family trips their

Daryl V. Hoole is mother of seven children, author, lecturer on family
topics, and den mother in the Yalecrest Second Ward in Salt Lake City.



many children you have!

happiest trips. Just how was it with our children? Becky was two months old and was happy eating and sleeping anywhere. Our three girls, Jean, Diane, and Elaine, were happy and contented as long as things were interesting to them. Roger, our boy, was an extremely active five-year-old. If there weren't trees to climb or balls to throw, he was likely to spend his energy teasing his sisters. The thing we had to do was keep Roger too busy and happy to tease.

The weeks before the trip were spent gathering and developing ideas for car and motel projects. Then we streamlined and organized so as to pack the maximum amount of fun into the minimum space.

This took some work, but it was enjoyable. Half the fun was in the anticipation. We were convinced that it would be far better to exhaust ideas than nerves—and such planning really did pay off.

Many conversations in our home centered around trip plans and maps. This helped prepare the children for the fact that, unlike a short drive to a neighboring city, we would be driving for a number of days. It helped them know what to expect so they could gain the most from each experience, and it stimulated their enthusiasm for the whole idea. Every morning for three weeks Diane, age three, asked, "Is this the day we go on our trip?"

We held a council meeting during which the rules for the trip were reviewed. The three most important were: (1) We will be ladies and gentlemen in restaurants. (2) We will be quiet in motels. (3) We will not argue or fight in the car.

Summed up, the rules meant that the children were to be "happiness makers," not "problem makers." We pointed out to the children that those who kept the rules would enjoy good times and wonderful experiences. If a rule was broken, there would be a punishment to fit the "crime." For example, anyone who misbehaved in a restaurant would have to finish his meal in the car with a peanut butter

sandwich. (Luckily, this didn't ever happen.)

Each day as we traveled we planned to point out on the map where we were, where we were going, and about how long it would take to get there. No one was to use the "poison" words: "How much longer?" or "When will we be there?" To our delight, poison

words were heard only rarely.

And so, after family prayer, we were at last on our way. After we had traveled an hour or so we presented each child with a large toy bag made of bright turquoise denim with a drawstring made from the cording used to draw draperies. Each bag was individually marked with a child's name (quickly done

with a marking pen). These bags were to be carryalls for anything collected on the trip, such as rocks, bars of soap, and postcards.

The toy bags were also to hold their grab bag surprises. These grab bag surprises were to be given to each child every several hundred miles or so upon condition that the rules were obeyed. Prior to the trip I had spent several hours and dollars at a local variety store selecting inexpensive little toys for this purpose. Most of the toys cost about ten cents each. I wrapped the sets of toys—a set consisted of a similar toy for each child in our family—in paper bags secured with elastics and packed them in a pasteboard box in the order I planned to use them.

One morning the grab bag might contain an inexpensive novelty toy for each child. Later in the afternoon perhaps a miniature box of raisins or a package of lifesavers would be the surprise. Other days there would be tiny dolls and blankets, which I had previously made from scraps of cloth, with pill boxes (given to me by our druggist) for beds; tiny cars and trucks with little plastic men; paper pads and pencils; small slates and chalk; a favorite toy from home; a souvenir purchased along the route; storybooks; toy sunglasses; a dime for a root beer at the next highway stand.

The grab bag surprises contributed a great deal to the peace and happiness as we drove. Good times were also had singing and reciting nursery rhymes and poems. My husband and I took turns telling stories. We played progressive story, in which one person begins a story in a sentence or two, the next person adds another thought, and so on, until everyone has had a turn and the story is completed. Since returning from our trip a friend told us that a simple puppet for each child can multiply the fun



Richard L. Evans

The Spoken Word

The parents of your children

There is this God-given counsel that goes back to the far reaches of the memory of man: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."¹ Honor in this sense could mean many things: loving, cherishing, respecting; confiding in, counselling with, caring for; living usefully, righteously, morally. Honoring may mean learning from parents lessons they have learned and even avoiding mistakes they may have made. And there is evidence that those who honor parents have lengthened the peace and happiness of life, with a deep and abiding satisfaction—all of which is something profoundly to consider. And now to turn a moment to those yet young; to those as yet unmarried, and to those who have young families, and those who still are blessed with children being born—and for this we turn to these two sentences from Eldon Tanner: "The parents that you should honor more than any others," he said, "are the parents of your children-to-be. Those children are entitled to the best parents that it is possible for you to give them—clean parents."² Honoring the parents of your children-to-be! Think of the importance of the partner you choose in marriage. Think of marrying someone who shares your own ideals so your children will not be pulled apart by their parents. Think of the importance of learning and working and preparing to provide for them. Think of giving children parents who are moral, reverent, clean, and kind. Think of giving children homes of love and understanding, responsibility and respect; parents who would not neglect to teach them, cherish them, lead them to the finer things of life. To young mothers, young fathers—and to you who yet have your decision to make in marriage, remember: "The parents that you should honor [as well as your own and others] . . . are the parents of your children-to-be. Those children are entitled to the best parents that it is possible for you to give them—clean parents."

¹Exod. 20:12.

²President N. Eldon Tanner, Church News, April 19, 1969.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 11, 1969. Copyright 1969.

of storytelling. That's an idea for our next trip!

The hours in the car afforded us an opportunity to teach the children to count to 100, name the days of the week and the months of the year, and review the ABC's. Rhyming words proved to be fun. For example, one person would say "ball" and then we would suggest other words that rhymed with it. Adding number combinations, such as three plus two equals five, was a delightful learning experience. We enjoyed such car games as looking for an Indian on a horse, another station wagon just like ours, a green sedan, an American flag on a building, or a refrigerated truck.

A Thermos bottle filled with cool water came in very handy, and a baggage rack on top of the car provided the children with as much leg room as possible in our station wagon. Stops other than those for gas and meals proved unnecessary.

Much of our traveling time was taken up enjoying the enchanting Southwest. We viewed impressive canyons and caves, saw several types of Indian life, learned to appreciate a desert landscape, spent some fascinating hours in Mexico, and toured interesting buildings, shops, and museums.

The motels offered swimming pools for water play and television for selected programs. We played school and taught our three-year-old, Diane, how to write her name; Roger, five years old, learned to tie his shoes; and Jean, age six, learned to tell time. Embroidering, knitting, puzzles, paper dolls, crayons and paper, stories, and toys from their bags helped to keep them happily occupied during morning and evening hours.

Becky, the baby, was the easiest to care for. She ate and slept and was perfectly happy. Disposable diapers and ready-to-use canned formulas were a great help.

The trip wasn't a rest. We hadn't

expected it to be. But it was a change, and a very memorable, delightful one. There were some hectic moments when the children were too hot or too tired (that happens at home, too), but the many happy hours more than compensated for them.

My husband, Hank, and I feel that traveling is one of the best

forms of education, and that trips such as this one can help our children to be better adjusted, better students at school, and more interesting and interested people.

Our lives were certainly enriched. And being together as a family for such a venture was a joy in itself. It was work, but it was worth it!



Richard L. Evans

The Spoken Word

On making memories

In this marvelous mind, this marvelous memory God has given (infinitely beyond the capacity that anyone has ever reached or realized) are stored away the impressions of life: what we have done and seen and thought and heard and said—all that makes the total experience of each of us. Sometimes thoughts come quickly when we want to recall them. Sometimes it takes a moment, or less or longer, to remember what we would like to remember. Sometimes memories, impressions, come to our consciousness uninvited, whether we wish them to or not. The working and the wonder of it all, no man is wise enough to know. But one of the sobering lessons of life is this: the record is there—thoughts, experiences, impressions of places and people, all of them—and that unwanted thoughts return as well as wanted ones—the negative, the unclean stories, the sordid sights and scenes, as well as wholesome, pleasant, happy sights and scenes. And so the responsibility of making memories, for ourselves and others, is with us always. This places upon parents the sacred obligation to help make people happy, wholesome memories for children; happy memories of home; and upon teachers, upon us all, to deal with them in fairness, kindness, encouragement; with memories that will bless and strengthen and sustain them in life. This places upon us all the obligation to deal with all others in honor—always, wherever we are, to live and act and be so as not to be embarrassed when we meet any person, anywhere, when memories choose to return: to live so as far as possible, to remember happily the whole life, and to help make that kind of memories for others also. Everyone who deals with anyone in the closest or in the most remote relationships of life should so live as to make memories pleasant, honorable, righteous, fair—so as not to be embarrassed to meet anyone, anywhere. As memory brings back its pictures and impressions, we should remember to do what we will be happy to remember we have done.

***"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 18, 1969. Copyright 1969.

The LDS Scene

Silver Buffalo Award

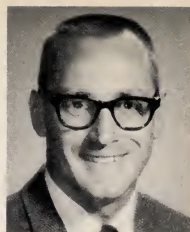
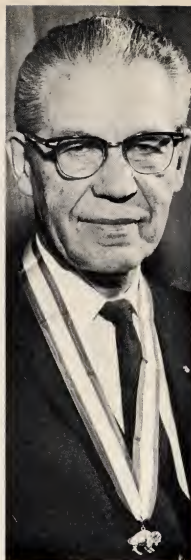
President N. Eldon Tanner of the First Presidency has been awarded the Silver Buffalo by the National Council of Boy Scouts of America "for distinguished service

to boyhood." Ten prominent Americans received the honor at a program in Boston. President Tanner began his service to scouting 56 years ago in Canada.



Japanese Mormon Pavilion

Groundbreaking ceremonies for the Church's pavilion at Expo 70, to be held in Osaka, Japan in 1970, were recently attended by Elder Ezra Taft Benson of the Council of the Twelve; Kaoru Chuma, mayor of Osaka; and Gisen Sato, governor of the Osaka Prefecture. Expo 70 will be the first world's fair held in Asia. The Church's pavilion will be in a featured position near the entrance gate.



Cross Country Coach

Coach Jed Gibson of Ricks College, Rexburg, Idaho, has been elected president of the National Cross Country Coaches Association. Brother Gibson, second counselor in the Ricks College Ninth Ward, is head track coach at Ricks College and has directed two national cross country winning teams in the past four years.



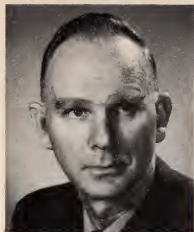
Californian Heads Retarded Children Group

Dennis L. Lauper of the Oakland (California) Fourth Ward has been elected president of the East Bay Association for Retarded Children. The organization coordinates the activities of professional counselors and volunteer workers among retarded children.



Senator Receives Government Award

Senator Wallace F. Bennett of Utah has received the 1969 George Washington award from the American Good Government Society. Brother Bennett, a former Sunday School general treasurer, is chairman of the U.S. Senate's Ethics Committee.



Park Superintendent

Varold P. Rolfson of the Vernon Branch, Alaskan-Canadian Mission, has been appointed superintendent of Kootenay National Park in the Southeast British Columbia, a part of the Canadian National Park System. Brother Rolfson was formerly superintendent of Mount Revelstoke and Glacier National Park.



Youth Director Named

Marjorie Luke of the Santa Barbara (California) Second Ward has been named general director of Youth Theatre Productions, Inc., of Santa Barbara. The organization is recognized as being one of the outstanding youth theatrical groups of the United States. Directors are teachers of the performing arts in Santa Barbara.



BYU Receives Brigham Young Books

Surveying three large volumes and four smaller account books of President Brigham Young that were recently given to Brigham Young University are President Ernest L. Wilkinson of BYU, President Joseph Fielding Smith of the First Presidency, Elder Howard W. Hunter of the Council of the Twelve, BYU Librarian Donald K. Nelson, and Roy E. Christensen of California, who made the presentation. The books, which include the personal and financial records of President Young, were obtained from Patience Thatcher of Logan, Utah, a great-granddaughter of the second President of the Church. "The books will make available a wealth of information that until now has been unobtainable," said Brother Nelson.



BYU and Ricks Win Titles

In a flourish of springtime activity, Brigham Young University and Ricks College, both Church-supported schools, have garnered track and field championships in their respective athletic conferences.

Both BYU and Ricks repeat for the second consecutive year. BYU also won the tennis championship. Ricks College took second place in tennis in their athletic conference.

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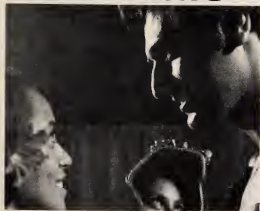
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Today's Family

“Nevertheless,”

●“Mail’s here!” Marlane called.
“Letters for you, Mom! Eastern
postmarks!”

Quickly I ripped open three letters from “shirttail” relatives in the East, each of whom was coming to Salt Lake City for the World Conference on Records. Unfortunately, with our already-large family, there would be privacy for only a couple of house guests—and that would require juggling.

“But we want to meet them all, Mother!” Marlane objected. “When you went to New York with Aunt Hazel a few years ago to find records, we felt a little cheated.”

“By all means you *should* know them. Tell you what—we’ll have a dinner and invite all we know who

are coming to the conference. We’ll include some of the local relatives who are especially interested in genealogy. Some of these people have met each other only through letters. Even though the conference schedule is a busy one, we’ll find a time convenient for all of them.”

“Won’t this be fun!” Marlane exulted. “But what will we serve for a crowd?”

“The biggest problem will be something that can be partially prepared ahead of time, because I’ll also want to attend conference meetings,” I said.

At dinner time the news was announced to the whole family—Dad, three boys, and three girls. Every-

Dora Flack, Relief Society president of the Bountiful (Utah) 24th Ward, is a busy mother of six children and an expert genealogist.



By Dora D. Flack

Illustrated by Olinda Hoehne

Wheat for Man..."

one bubbled with excitement and anticipation. But what to serve?

Lane spoke up. "My vote is for homemade ice cream in the freezer and whole wheat sponge cake!"

"Trust you to think of dessert," I smiled. "But you have a good idea —wheat."

Dad observed, "Relatively few people know the value of wheat storage for emergency, let alone its daily use." Then he grinned. "Perhaps these people will learn something in addition to the use of records while they're here."

Marc added, "You really should plan a meal around wheat, Mom, and prove to them what good eating it provides. Not many know that you can use stone-ground whole wheat flour exclusively. But your recipes will convince them."

"Now that reminds me," I reminisced. "You recall that Aunt Hazel

and I visited some of our relatives in the heart of the Mohawk Valley in New York, trying to find genealogy? That's where so many of our Palatine ancestors from Germany settled."

"And you visited Margilyn to get her records," Marlane interjected.

"She was a gold mine of old Palatine traditions, too. Among others, she told us about a custom of using a sheaf of wheat at the time of burial," I continued.

"In other words, if we eat wheat, it'll bury us," Lane observed, with a sly smile.

"Lane!" I glowered at him with a withering glance. "To continue— you remember Margilyn had an incurable disease and was living on borrowed time. Each fall at harvest she insisted that her friend Helea Nellis bring a sheaf of new wheat from the fields so it would be ready

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if she should die before another harvest. The wheat was to be tied loosely just below the wheat heads. The heads were to be fanned out decoratively and held with a purple ribbon—I suppose signifying the royalty of Christ the King. And this sheaf would be the only adornment on her casket. She related that her early ancestors in America were so busy clearing and working the land to make it productive, they didn't have time for flowers; wheat was used instead. But a much deeper meaning was brought from the old country. Using the wheat at burial time symbolized eternal life—wheat dropped in the ground comes forth to a newness of life. Margilyn was buried with a small bouquet of wheat beside her and a sheaf of wheat on top of the casket."

"Then wheat it should be for dinner, and perhaps it will have a special significance for some of our guests, too," Dad agreed.

"Can we have the dinner in the backyard?" Karen asked.

"Hope it doesn't rain," Marie worried prematurely.

"We can use pedigree charts for place mats. They'll also double for place cards if we write their names in the first blank space," Kent suggested. "And we can use red and white dahlias with blue bachelor buttons for centerpieces."

"Why the red, white, and blue?" Marc asked, puzzled.

"Because all these people's ancestors were very early settlers. Didn't you say the Palatine immigration started in 1709, Mom?"

"Right," I said.

"And they all fought in the Revolutionary War," he continued. "So we've got to be patriotic."

"Here's your cookbook, *Wheat For Man*. Better start hunting," Marie urged.

"Now, Mom, you can't have a summer dinner without my favorite

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potato salad," Lane insisted.

"My potato salad is so mild others might not share your enthusiasm," I said, frowning.

"You've noticed how the guys always ask me to bring potato salad when we have a party," he argued.

"And Swiss meat balls," Karen said, licking her lips indelicately. "They're good prepared ahead and warmed at the last."

"No dinner is complete without your whole wheat rolls," Dad added, as he patted his tummy.

"Why, I don't need to plan—you've all done it for me. We'll add a plate of hors d'oeuvres, mixed fruit in a fluted, hollowed-out watermelon rind, and Lane's dessert," I added.

We were prepared to feed the multitudes. And what a glorious time we would have!

Menu

Hors d'oeuvres
(carrot curls, celery fans, radish roses, pepper rings)

Swiss Meat Balls

Potato Salad

Whole Wheat Rolls

Butter Currant Jelly

Fresh Fruit Mix
(watermelon balls, cantaloupe balls, pineapple, fresh strawberries)

Freezer Ice Cream

Whole Wheat Sponge Cake

Swiss Meat Balls

- 1 medium-size onion, chopped
- 2 tablespoons oil
- 1 lb. ground beef (chuck preferred)
- $\frac{1}{4}$ cup quick-cooking oatmeal
- $\frac{1}{4}$ cup milk
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ cup whole wheat flour
- 2 beef bouillon cubes
- 2 cups boiling water

Sauté onion in oil; mix in a bowl with beef, oatmeal, milk, and salt, and form into walnut-size balls. Place whole wheat flour in a paper bag; add meat balls and toss lightly to coat well. Brown meat balls in oil. Place in 1-quart casserole.

Dissolve bouillon cubes in boiling water and pour over meat balls. Cover and simmer in 325° to 350° F. oven for 1 hour and 15 minutes. Keep casserole covered entire time. These can be made in advance (day before) and reheated in oven.

Serves 6, so multiply according to needs.

Potato Salad

- 7 or 8 medium-to-small-size potatoes
- 6 hard-cooked eggs
- $\frac{1}{2}$ teaspoon salt
- pepper
- $\frac{1}{2}$ teaspoon onion powder
- 2 teaspoons parsley, chopped
- 1 cup mayonnaise, blended with
- $\frac{1}{4}$ cup milk

Boil potatoes in skins. When cool, peel and dice. Dice four of the eggs and add to potatoes. Sprinkle parsley, salt, onion powder, and pepper over the mixture. Mix for distribution of seasonings. Add blended mayonnaise and mix thoroughly. Put in serving bowl. Slice two remaining eggs and garnish the top. Sprinkle lightly with salt and paprika. Store in refrigerator until serving time (several hours). Just before serving, add sprigs of parsley for garnish. Serves about 12.

Special Whole Wheat Dinner Party Rolls

(To be mixed day before)

- 2 packages dry yeast
- $\frac{1}{2}$ cup warm water
- $\frac{1}{2}$ cup sugar
- $\frac{1}{2}$ cup butter (no substitute)
- $\frac{1}{2}$ cup boiling water
- 1 cup cold water
- 3 eggs, beaten
- $1\frac{1}{2}$ teaspoons salt
- 4-5 cups sifted whole wheat flour

Dissolve yeast and 1 teaspoon sugar in $\frac{1}{2}$ cup warm water. Melt butter in $\frac{1}{2}$ cup boiling water and add the 1 cup cold water to cool. Add beaten eggs and sugar to yeast mixture. Sift flour and salt together twice, and stir into yeast mixture with spoon, beating well (or use electric mixer). Cover with damp towel and let rise until double in bulk. Stir down. Replace dampened towel and place in refrigerator. Stir down several times as it continues to rise.

About 3 hours before serving time remove from refrigerator; let stand at room temperature for half an hour. Knead slightly on floured board and divide into 3 portions for convenient handling. Shape into type of rolls desired. Let rise about 2 hours or until double in bulk. Bake at 400° to 425° F. for 12 to 15 minutes.

Baking Suggestions:

1. Bake in muffin tins as plain muffins.

2. Using one-third of dough, roll out into an 8-inch circle. Cut into 12 wedge-shaped pieces (like pie). Starting at wide end, roll each wedge into a crescent or butterhorn shape. Place on well-greased cookie sheet, 2 inches apart. From the three portions, 36 rolls can be made. Bake on 2 cookie sheets.

3. Roll individual muffin balls in a mixture of $\frac{1}{2}$ cup granulated sugar and

1 teaspoon cinnamon.

4. Roll out as for jelly roll and spread with mixture of $\frac{1}{2}$ cup margarine, $\frac{1}{2}$ cup brown or granulated sugar, and grated rind of 3 oranges. Roll up and cut. (Use a string for perfect cutting, without mashing the dough.) Place in muffin tins.

If necessary these rolls can be made the day before and reheated in a paper sack that has been sprinkled with water and placed in a preheated oven for about 10 minutes.

Homemade Ice Cream for Hand Freezer

- 4 eggs
- 2 cups sugar
- $\frac{1}{4}$ teaspoon salt
- 1 teaspoon vanilla
- 1 teaspoon lemon extract
- $1\frac{1}{2}$ quarts milk
- 2 cups condensed milk
- 1 pint whipping cream

Beat eggs and sugar until very thick with electric mixer. Do not underbeat. Add salt and flavorings, milk and canned milk. Pour into freezer can. Blend and add unbeaten whipping cream. Add more whole milk if necessary to fill container to within 3 inches of top.

To freeze, put a layer of ice in bucket part of freezer. Add a layer of coarse salt, and alternate layers of ice and salt to top. Don't skimp on salt. When frozen, remove dasher. Replace lid on container and pack with ice and salt. Let stand for several hours.

If a deep freeze is available, this ice cream may be made several hours or a day or two ahead. Transfer frozen ice cream from freezer can to a gallon container (plastic or heavy waxed cardboard with tight-fitting lid), and store in the deep freeze.

Prize Sponge Cake (Whole Wheat)

- 6 very large eggs, separated
- $1\frac{1}{2}$ cups sugar
- $\frac{1}{2}$ cup water
- $\frac{1}{2}$ teaspoon vanilla
- $\frac{1}{2}$ teaspoon lemon juice or lemon extract
- $\frac{1}{4}$ teaspoon almond extract
- $1\frac{1}{2}$ cups sifted whole wheat flour
- $\frac{1}{4}$ teaspoon salt
- 1 teaspoon cream of tartar

Beat with electric mixer for 5 to 7 minutes the egg yolks, water, sugar, flavorings, using small mixer bowl; then transfer to larger bowl. Mixture will be very thick and creamy. Sift flour and salt together twice. Add to above mixture gradually, continuing to beat with mixer. Beat egg whites and cream of tartar together until stiff. Do not allow whites to stand, but fold immediately into first mixture. Bake in ungreased angel food pan for 1 hour to 1 hour 10 minutes (or until top springs back when lightly touched) at 325° to 350° F. Invert pan and cool thoroughly before removing.

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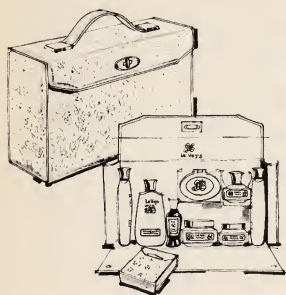
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Presiding Bishopric's Page



The Bishop's Youth Council

By Bishop John H. Vandenberg

● "Sister Mitchell, I too know that God lives. He has answered my prayers. I also have a conviction that Joseph Smith was a prophet of God—called to be the instrument through whom the Church of Jesus Christ was restored in these latter days."

"We have appreciated being in

your home. We hope our visit has been pleasant for you. We'd like to return soon and present another program, if you'd like. Now we'll ask Bob to give the closing prayer."

As the young people left her home, Sister Mitchell could only say thanks. She was choked with emotion. Tears welled up in her

eyes as she said good-bye to each of the young men and women.

It had been a long time since she had experienced such a moving experience with youth. In previous years, when her husband was alive, they had often had their home filled with young people. But since her stroke, she had had little contact with the younger members of the ward.

Later that evening, Bishop Jensen came to see how Sister Mitchell had reacted to the endeavors of the young people. Still filled with emotion, she said, "Bishop, that was one of the most thrilling experiences of my life. Thank you for sending those young people to my home."

Bishop Jensen smiled. "Sister Mitchell, you should know that I didn't send them to your home—they asked me if they could come. Representatives of our youth meet with me regularly in our bishop's youth council. They knew you couldn't come and meet with us because of your health, so they planned this program to present to you tonight."

As Bishop Jensen left Sister Mitchell's home, he could see that the youth of his ward were indeed lifting the spirituality of members of his ward. Through the bishop's youth council, the youth were assuming responsibility for applying gospel principles.

This was no longer a program in which they waited for the adults of the ward to plan. With proper guidance, they were performing above and beyond what is generally expected of youth. They were setting standards of performance much higher for themselves than adults would have done. In every facet of the ward, youth are taking an interest and are making a significant contribution.

In the previous meeting with the bishop and auxiliary leaders, they

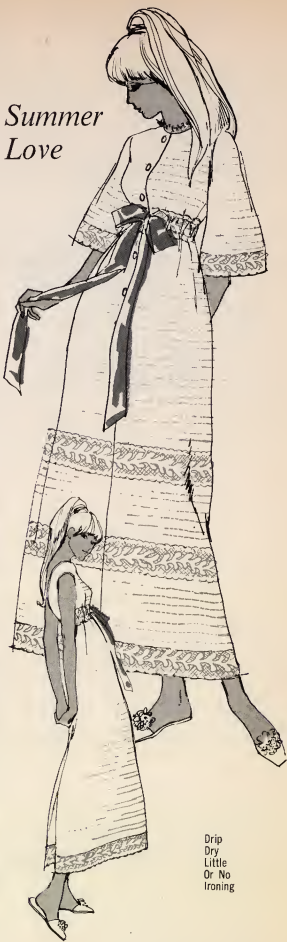
had mentioned they would like to do something to improve the reverence in sacrament meetings. They asked if they could plan a program around the theme of reverence for a sacrament meeting. Bishop Jensen approved. Brother Holt, the priests quorum adviser, was assigned to work with a task committee on plans for such a program.

Bishop Jensen smiled as he remembered the beginning of this youth involvement in his ward. The youth thought at first that this was a traditional type of meeting in which they were merely given assignments. It took time and training to get them to the point at which they were now—responsible for the planning, executing, and evaluating of their own activities. In fact, adult members of the committee—priesthood and auxiliary leaders—had worked long and hard behind the scenes and in advisory capacities to help effect this marvelous change. The youth realized early the need to learn how to plan, how to delegate, how to follow up. Under the tutelage of Bishop Jensen and with the help of priesthood and auxiliary youth leaders, the youth were becoming leaders. They were involving their quorum and class members in task committees to assist in various activities.

As Bishop Jensen approached his own home, he remembered the promise of President McKay: "The spirituality of a ward will be commensurate with the activity of the youth in that ward. The president of the priests quorum is the bishop, by ordination, and it is his duty to have the confidence of those young men and girls of corresponding age, for they will mold the moral atmosphere of his ward."

Bishop Jensen, the youth, and the entire ward were reaping the blessings that come from implementing the counsel of a prophet.

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The Church Moves On

of the Council of the Twelve. Sustained as president was President Loren H. Grover, with Floyd M. Hammond and Robert B. Powell as counselors. There are now 480 stakes in the Church.

New stake presidency: President Joseph T. Bentley and counselors Clinton L. Oaks and J. Duane Dudley, BYU 1st Stake.

May 1969

3 The First Presidency announced five new mission presidents whose fields of labor will be announced later: Ray C. Johnson, James P. Christensen, Raymond C. Bowers, and Robert L. Stephenson, all of Salt Lake City, and Wilford Dean Belpap of Bountiful, Utah.

Four appointments to the general board of the Primary Association were announced: Erma Adams Kunzler and Norma Jane Broadbent Smith, both of Ogden, Utah; Patricia Critchlow Maughan of Bountiful, Utah, and Carolyn Blair Shumway of Salt Lake City.

For the fifth year, Oakland (California) Fourth Ward won the senior division all-Church volleyball championship. Keaukaha (Hawaii) Ward won the junior division. Sportsmanship trophies were given in the two-day tournament to Eureka (California) Ward for the seniors, and Hamilton (Ontario, Canada) Ward for the juniors.

4 New stake presidency: President Veran A. Cottle and counselors Richard W. Newton and John H. Peterson, Jr., Servicemen's Stake-Europe.

10 The First Presidency announced four new mission presidents whose fields of labor will be announced later: Kenneth N. Gardner of Idaho Falls, Joseph Donal Earl of Phoenix, Francis Nephi Grigg of Ontario, Oregon, and Phillip G. Redd of Edmonton, Alberta, Canada.

The Salt Lake Tabernacle Choir sang at the centennial reenactment of the driving of the golden spike that linked

April 1969

20 New stake presidency: President Willard T. Brannen and counselors H. Gregg Ross and Heber S. Branham, South Carolina Stake.

26 The First Presidency announced the appointment of Clark M. Wood of Seattle, Washington, as a mission president. His field of labor has not yet been announced.

27 Brigham Young University 9th and 10th Stakes were organized under the direction of Elder Harold B. Lee of the Council of the Twelve, Elders John Longden and Henry D. Taylor, Assistants to the Twelve, and President Loren C. Dunn of the First Council of the Seventy. President Carl D. Jones and counselors Jae R. Baillif and Floyd Sucher preside in BYU 9th Stake. President Ivan J. Barrett and counselors Hyrum L. Andrus and Walter D. Brown preside in BYU 10th Stake.

Ricks 2nd Stake was organized under the direction of Elder LeGrand Richards

the nation together by rail. Elder Harold B. Lee of the Council of the Twelve offered the invocation at the program, which was held at Promontory, Utah.

11 Pittsburgh (Pennsylvania) Stake, 481st now functioning, was organized by Elder Mark E. Petersen of the Council of the Twelve. Sustained as President was William P. Cook, with Earl W. Furniss and Ralph E. Siebach as his counselors.

New stake presidency: President Jess Boyd Eskridge and counselors Leo E. Bendixen and Don Marimus, Columbus (Ohio) Stake.

17 The First Presidency announced the appointment of four mission presidents, with their fields of labor to be announced later: Charles W. Broberg, Scottsdale, Arizona; Thomas H. Brown, Provo, Utah; Marion L. Coleman, Boise, Idaho; and Ira A. Terry, Ashland, Mass.

This was a day of outings for many of the young men holding the Aaronic Priesthood, as the restoration of that priesthood on May 15, 1829, was celebrated.

18 South Jordan Stake, number 482 in the present roll call of stakes, was created by Elder Delbert L. Stapley of the Council of the Twelve from parts of West Jordan (Utah) Stake, with President Theron B. Hutchings and counselors Glen W. Bateman and John H. Mabey sustained as the presidency.

New stake presidency: President Edmund L. McDougal and counselors Max C. Jewkes and Ross W. Butterfield, West Jordan Stake.

20 President Hugh B. Brown, first counselor in the First Presidency, delivered the invocation at the session of the United States Senate today.

22 President N. Eldon Tanner of the First Presidency received the Silver Buffalo for distinguished service to boyhood at the annual meeting of the National Council, Boy Scouts of America, in Boston.

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Bufs and Rebufs

The Nature of Bufs

In the article "The Church Among the German-speaking Peoples" [March], I was puzzled by the inclusion of Copernicus, the Polish astronomer, in a list of great Germanic men. Copernicus was born February 19, 1473, at Thorn in Prussian Poland, where his father, a native of the one-time capital of Poland, Krakow, had settled as a wholesale trader. If any country, other than Poland, is to be commended for Copernicus's achievements, I suppose it should be Italy, where he received so much of his education.

Let me say that I have enjoyed receiving and reading the *Era* this year in Poland. In one respect, however, it seems to me that improvement is possible. In reading "Bufs and Rebufs" I have been struck by the number of letters printed that contain little more than back-patting praise for the *Era*. After a year of reading and hearing little more than the dreary, monotonous press here, where all news is managed so that lavish praise is always heaped on one side, I long for the stimulating, variegated, and lively American press.

Although I'm certain you merit the praises reflected in your letters, unfortunately your printed letters also begin to sound as if they too were carefully managed, in spite of the fact that such is surely not your intent. Letters of praise are, of course, delightful to receive, and your selection of letters to print does perhaps accurately reflect a cross section of those you receive. Still, such praise is more soporific than stimulating. Nor does it constructively suggest new projects, directions, or improvements, and this especially in a church where progression is the watchword.

KENT E. ROBSON
WARSAW, POLAND

Concerning Copernicus, you're right—he was of Thorn. Interestingly, however, Germans and their educational system

have always claimed Copernicus, perhaps because the ever-shifting boundaries of the Germanic empire encompassed Prussian areas from time to time. Even editions of the Encyclopedia Americana describe Copernicus's contributions among those of Germanic scientists.

As for what we ought to print in "Bufs," we agree energetically. We sincerely invite readers to constructively respond, giving "directions or improvements." Within the context of good taste, reason, faith, and the nature of the Era, we seek intelligent and interesting expression about that which has been printed, as well as positive reader response when merited. In only one sense is the Era a "managed" magazine; we manage with genuine intent to print the gospel of Jesus Christ and information about the kingdom of God on earth.

A Woman's Career

The article "A Woman's Career" [May] seemed inconsistent with our Prophet's admonition in the same issue: "The most sublime beauty and the greatest harmony in life are attained when man devotes his life to that for which nature has endowed him, and woman puts forth her best efforts along lines for which she is best fitted."

The article on careers mentions that "mothers are not encouraged to work outside the home," but the total message seems to encourage us to prepare to do so. This may not have been the intent of the author, but care should be taken that no reader is left with the impression that women of the Church wish to follow the nationwide trend or are advised to do so.

Some women of necessity become the breadwinners for their families, but those who must seek employment would ideally look for work that would give them maximum time with their children. A woman working outside the home can hardly give her children the training best acquired through example. She cannot attend Relief Society meetings (as important for those whose children are grown and gone as for those with children at home) and many times neglects her church duties because it seems harder to accept a church position. Families have been limited in the effort to provide material blessings that outside work makes possible.

SUNNIE THOMPSON
RICHFELD, UTAH

Women are certainly "best fitted" to be homemakers and should develop that divine appointment, but, in the words of the article's author, "it is still important for them to be prepared to earn a living if it should ever become necessary. . . . Perhaps for this reason, among others, the Church School System trains Latter-day Saint college girls in dozens of fields and vocations.

May YWMIA Issue

Let me express heartiest congratulations on the May issue. A wonderful production from every point of view—interesting illustrations, line drawings, articles, and

commentary. I am proud, indeed, to have been included in this special issue.

Incidentally, your series on the "New Evidence from Modern Witnesses" by Dr. Richard L. Anderson is one of the most outstanding contributions to Mormon history in recent years.

DR. LEONARD J. ARINGTON
UTAH STATE UNIVERSITY
LOGAN, UTAH

On Man's Futile Quest

For one who grew up in another age, it is difficult to adjust to this age when poetry and literature are so little thought of. This is due to television, and I find that friends and neighbors do not read books at all.

Sad, too, is the fact that the younger generation does not know the genuine efforts, successes, and contributions of the past that they so often berate. I expressed this idea in my poem "Futile Quest":

Each wave of the ocean reaches its crest
Then dies away on the shore;
Each following wave with endless repeat
Sweeps over the one before.

So each generation, important awhile,
Dwells ever in foolish conceit,
For the rising tide of youth in its turn
Insures an endless defeat:

Then why should men strive for power
and place?

The present pursues the past,
So swift runs the current sweeping us on
That only God's world can last.

ELSIE MOORE LOTT
LOS ANGELES, CALIFORNIA

—

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(a true story)

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These Times



World Order

By Dr. G. Homer Durham

President, Arizona State University at Tempe

● Two chapters in the Gospel according to St. Matthew, chapters 24 and 25, record Jesus' sayings "as he sat upon the Mount of Olives" (24:3). There he responded to his disciples' query, "What shall be the sign of thy coming, and of the end of the world?" (24:3).

Some notable changes were predicted. Warnings were freely made. Several great parables were given. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (24:14). "But as the days of Noe were, so shall also the coming of the Son of man be" (24:37). "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh"

(25:13). Then followed two great parables, the talents (25:14-30) and the last judgment (25:31-46).

These parables are often discussed out of context, separately and alone. As literature, as gems of thought, as teaching cases, they can well stand separately and alone. In context, however, they are part of a prophetic, instructional system given to the disciples by the Savior in a distinct setting on the Mount of Olives as set forth in Matthew 24 and 25.

In context, the implications of these parables are clear. In the parable of the talents, the injunction is to apply with intelligence and wisdom that which we have received from the Lord. We are to improve upon that which we have received, upon that for

which we are responsible. We are to be good, profitable, and faithful servants. Then we may merit the words: "enter thou into the joy of thy Lord" (25:21, 23). But with weeping and gnashing of teeth went "the unprofitable servant into outer darkness" (25:30).

In the parable of the last judgment, possibly lest his disciples assume that profitability applied only unto material goods (the "talents" being a monetary example), Jesus immediately offered insight into how the individual may truly, or in addition, gain "profitability."

"When the Son of man shall come in his glory . . . before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (25:31-32).

The parable of the last judgment concluded the great system of instruction given on the Mount of Olives on this occasion. It is the climax. It drives the point home. It supplements, informs, and reinforces the meaning of the two great commandments, love of God and love of fellowman.

How does one qualify for righteousness? for place with the sheep on the right hand of the King? How does one find place in the company of those to hear the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (25:34)?

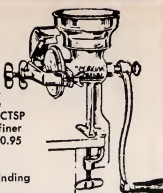
The answer, thus recorded, was to feed the hungry; provide drink for the thirsty, housing for the strangers, clothing for the naked, comfort and succor for the sick and those "in prison" (25:35-36). And these ministrations and services were invoked for "the least of these . . ." (25:40).

In the parable those who heeded these injunctions received the glad word. Those who gave the hungry

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no meat, the thirsty no drink, provided no amenities, no clothing for strangers and the naked, or visited not the sick or those in prison found themselves on the left hand of the King. They heard the words: "Depart from me, ye cursed . . ." (25:41). "And these shall go away into everlasting punishment: but the righteous into life eternal" (25:46).

This great discourse outlines a practical program for all individuals. We are to improve our God-given talents in order to serve our fellow beings. We are particularly called to serve those in unfortunate circumstances or dire need. That all may not or will not do so is implicit in both parables. This implication challenges each individual. Will I be among the number? It is the eleventh hour. What can I do? The doctrine also challenges groups, cities, and nations.

I do not especially think that a wealthy, talented man who lives in a prosperous state that provides medicare, food, clothing, and sustenance through public administration will necessarily find himself among "the sheep." Nor do I think that a kindly, concerned individual in a cruel, heartless, repressive nation will end up among "the goats." But I believe the grand conception of improving on talents and rendering merciful help may well apply to organized groups as well as individuals or vice versa.

Some nations do not have the capacity to feed their people. Their agricultural "talents" are insufficient for their hunger. Some nations do not have the capacity to clothe, shoe, and house their people. Their "talents" seem not to have increased as economic communities. Some nations, at least outwardly, seem to be running downhill, losing their capacity to produce, to make their way in the world, let alone have the extra

"talents" to aid others. This may be because the message of the last of the two great parables, concluding the Mount of Olives' discourse, may not have been learned, or has been forgotten by too many individuals.

The United States of America, in its official policies since President Harry S Truman's Point Four program of 1946, has undertaken some notable efforts to enhance the agricultural and productive capacity of other nations, to lend succor to others in need.

The USA has not been alone in this effort. Effort has been international. It has visualized economic and technical assistance programs as a means of contributing to political order in the world. The tasks lie ahead. Population is outrunning food and subsistence. Languor is outrunning energy. Self-concern is outrunning concern for others.

The Church is currently emphasizing two things: first, healthy family life, providing love, sustenance, nurture, education, and a sense of integrity for all members as children of God. A child who learns to sing "I am a child of God" is well-fortified for the anomie and the identity crises of contemporary urban life. He or she also has the beginnings of being well-fortified and prepared to cope with the preconditions of the talents and the last judgment as keys to individual and group happiness, and world order. The second emphasis now going forward in the Church is: "Now let every man learn to know and do his duty." (See D&C 107:99.)

The two great parables from the Mount of Olives provide considerable perspective for these emphases. In them are vision and challenge for individual salvation. Quite possibly, there is a basis in such teachings for reducing unrest and contributing to world order. ○

A New Look at the Pearl of Great Price

Part 7 (Continued)



The Unknown Abraham

By Dr. Hugh Nibley

Because of widespread interest in the relationship of the Book of Abraham and the recently discovered Joseph Smith Egyptian papyri (see Era, January and February 1968), and in an effort to keep readers up-to-date with Dr. Nibley's penetrating and incisive analysis of this relationship, this series' monthly space will be enlarged and the series will be treated as a special supplement for Era readers. Through enlarged sections of Dr. Nibley's research, readers will also be better able to see the flow of discussion and understand the author's findings. Beginning with this issue, "A New Look at the Pearl of Great Price" will be found at the end of the magazine, until the series' anticipated completion sometime in 1970.

• First of all, there lies the king on the lion-couch in the *adyton*. He is defeated and beaten, hiding out from his opponent.¹⁰⁷ "It is a moment of extreme distress . . . the god has fallen beneath the blows of the evil one."¹⁰⁸ exhausted; he is "the Weary One who sleeps,"¹⁰⁹ "the Lord of sleep upon his bed"—the lion-couch.¹¹⁰ Not only must Osiris face serious charges brought against him by relentless and well-equipped enemies,¹¹¹ but they also do their best to do him physical harm: W. Cermak has commented on the really terrifying nature of the ordeal that an Osiris-initiate had to pass through.¹¹² Here are some pictures of the young king in the formal attitude showing him to be "the prey of a holy terror" as he sits on a throne representing both the horizon and an altar "on the eve

of reigning or the threshold of Hades"—which shall it be? It is the moment of decision: "a guide of redoubtable name and terrifying aspect," wearing a "lion mask and bearing a huge sacrificial knife," with a majestic gesture beckons the prince to follow him across "the threshold of the other world . . . through the door which conceals the agonizing mystery of the beyond."¹¹³ It is enough to scare anybody—and notice the lion-motif. So everybody is feeling bad—our side has lost; with fear and despair comes the bitterness of hell:¹¹⁴ It is a time of mourning: the two ladies, Isis and Nephthys, are weeping at the head and foot of the lion-couch; Anubis appears with oil and bandages to embalm the dead and announces his horror and grief at the great crime that has taken place.¹¹⁵

It is all over—the earth has opened its mouth to receive Osiris.¹¹⁶

But hold on! There is still a tiny spark of hope: the Great Sleeper may be exhausted and inert, but still, as G. Thausing puts it, "he is not dead but sleepeth."¹¹⁷ Like the moon "the Lord of sleep upon his bed . . . never sleeps, he never comes to rest,"¹¹⁸ but fades only to appear again, "young on the day of the new moon, repeating the illuminations of the left eye. . . ."¹¹⁹ Equally reassuring is the example of the sun, who "only dies to be reborn" at the New Year,¹²⁰ and of the grain which springs up anew from the fallow earth, as you see in these so-called Osiris-beds—real beds with real grain growing on them in the form of a man, life-sized: these have been found perfectly preserved in some tombs.¹²¹ The same texts that announce the death of the king are quick to give encouragement—he is "justified . . . qualified to become a divine youthful Osiris," eligible for renewal;¹²² if he has run and hidden from his relentless enemy, he will soon return younger and stronger than ever, to certain victory.¹²³ Even as they weep for the king in the tomb, the mourners diligently search for him—they haven't given up hope after all;¹²⁴ everyone has a premonition that the show is not over:¹²⁵ " . . . he perishes only that he may live . . . and so he wants to die in order to be born!"¹²⁶ Here is a stele from Buto that pretty well sums up the whole drama. It is addressed to the pilgrims who come from far and near to celebrate the rites "in the Field of God when the plants are green," gathered "to worship during the festival of Horus [in this text he is designated as Min], and to bring succor to Min when he goes forth to his bed. . . ."

Jane: What's succor?

Mr. Jones: To rescue. You see, all these people have come to a special field or plain—the inscriptions always say this particular rite takes place "in the Field"—to save some divine person from some danger connected with a bed. Let us read on: " . . . at the time when all those who stand before the sleeping place [or lying-down place] are trembling because they see the danger he is in. But he escapes unharmed; he who was discouraged and paralyzed raises himself, seizes the spear and attacks his enemies. . . ."¹²⁷

Dick: How does he manage that?

Mr. Jones: Canon Drioton explains that his supporters suffer for him—the substitute motif again. But always there comes a wonderful and exciting moment when all the actors' roles are suddenly reversed. After the awful ritual hush comes the cry of joy. What

(Text continues on p. 100)



In reference to Fac. No. 1, Fig. 1, "The Angel of the Lord": In the many representations of a bird flying over a figure on a lion-couch, the bird almost always has a bird's head instead of a human head. This seems to disturb Egyptologists, who prefer a human-headed Ba-bird to something else. Professor T. G. Allen refers to this figure as one having "an uneraser hawk's head." This particular vignette accompanies Chapter 85 of the Book of the Dead, in which the deceased prays to be delivered from a sacrificial death.



In reference to Fac. No. 1, Fig. 1: The lion-couch scenes most closely matching that in Joseph Smith Papyrus No. 1 (Fac. 1) all represent episodes of a larger drama involving the lion-couch in a number of different situations. Here is a typical sequence in which the dead is first seen lying inert but next appears bestirring himself and beginning to rise up from the couch. In such scenes it is always a hawk who liberates the dead man by his potent magical gestures or with his spear or club that beats down the adversary (see illustration in *Era*, May 1969, p. 87). In this scene the hawk is described as the one who avenges, vindicates, or rescues his father. The point is that the delivering "angel" is a hawk.



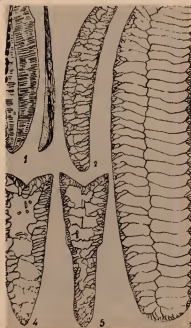
In Reference to Fac. No. 1, Fig. 2, "Abraham fastened upon an altar": This reproduction of an archaic funeral rite shows the lion-couch figuring in a variety of situations or episodes. The elaborate ritual here illustrated has never been explained to everybody's satisfaction, and shows that we are dealing here with a very obscure and complicated business.



In reference to Fac. No. 1, Fig. 2: The central panel from the shrine of Opet closely resembles the composition of Papyrus No. 1. The most recent studies of this figure (by Varille, Uphill, and others) agree that the man on the couch is not being embalmed but is plainly in the act of arising from the couch. The bird represents his father, his mother, his son, and himself! This should be a warning against the dogmatic simplicity with which scholars have sought to explain Figure 2 of Facsimile 1 in the Book of Abraham.



In reference to Fac. No. 1, Fig. 2: This has been called both "The Tomb of Osiris" and "The Bed of Osiris." The presence of no less than five hawks is another warning against oversimplification. Death, sleep, birth, procreation, transformation, and resurrection are all represented in this imposing and controversial monument.



In reference to Fac. No. 1, Fig. 3, "The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice": Egyptians used flint knives of prehistoric design both in sacrificing and in embalming rites, which were symbolically identical (see our discussion). The long thin crescent-shaped knife, No. 2, shown here is the type resembling the knife held by the priest in the Facsimile.



[a]

In reference to Fac. No. 1, Fig. 3: The famous Busiris Hydris. On a stone platform before the altar, Pharaoh, identified by his head-dress and his beard, is seen bound and helpless (as in Fac. No. 1, no ropes are necessary to show this); on top of the altar the priest is pleading for his life, while the mighty Herakles, who at the last moment burst his bonds and rose from the altar, is wreaking havoc among Pharaoh's retainers. This was the favorite Egyptian story of the Greeks, who here make typically Greek fun of the whole business.



In reference to Fac. No. 1, Fig. 4. "The altar for sacrifice by the idolatrous priests," with the four canopic jars (discussed later): Here is a very ancient Egyptian altar, dating from the III Dynasty. As anyone can see, it is shaped like a lion-couch.



In reference to Fac. No. 1, Fig. 4: Here is a very late Egyptian altar (discovered in 1948), which still faithfully preserves the likeness of the lion-couch.



In reference to Fac. No. 1, Fig. 4: Another altar, the head missing but the lion clearly accounted for. It is quite apparent by now that the proper form for an altar of sacrifice among the Egyptians was the lion-couch, as represented and explained in the Joseph Smith Papyrus No. I and Abraham 1:13.



In reference to Fac. No. 1, Fig. 4: This is the head of King Tutankhamon's lion-couch, the third of three ritual couches. This particular couch, though having the form of an ordinary bed (see Abr. 1:13) represents, according to A. Piankoff, the final stage in a couch-drama that culminates with the king's resurrection. Thus, whether we view the lion-couch as an altar, a bed, or an embalming table, it always stands "in this case, in relation to this subject" (see Fig. 12 caption), liberation from a death that was ritually and symbolically sacrificial and violent.

“Let us consider one of the truly important clues to the meaning of Facsimile No. 1—the lion-couch”

could be more stirring than this Coffin Text: “Be silent, be silent, O ye people. Give heed, give close attention—what is here? Here is great news, O ye people, Horus has an announcement to make: The King is *not* dead! He is going to live, he will never die again!”¹²⁸ All are stunned with amazement when Osiris begins to shake the dust from his face;¹²⁹ the thing is so unexpected that it is quite frightening: “The Watchers tremble when Osiris rises from the dead like a bird; they are taken by surprise.”¹³⁰ The dark night of despair is rent by the glad cry which marks the climax of the mysteries: “We have found him! Let us rejoice together!”¹³¹ With the first ray of hope, everyone’s mood changes abruptly: “N, [the king] is intact: the Eye of Horus at Heliopolis is intact. N, lives, N, lives! The Eye of Heliopolis lives!” There is still a spark of life, and that makes all the difference.¹³² The two ladies who come to mourn are now galvanized into new action: “Come, they say, let us gather his members; let us restore him completely!”¹³³ and so they start making life-giving passes, reciting formulas, and speaking words of encouragement and instruction to the late object of their tears.¹³⁴ Anubis, who arrived as a crepe-hanging undertaker, suddenly hears Isis cheering outside, and he gets the point: “Arise and live,” he tells the man on the couch, “. . . that you may *reverse* the damage inflicted on you!” “You live!” he cries. “Arise and live! You are *not* dead!”¹³⁵ The dread embalmer, without changing his jackal mask, instantly assumes the role of the healing physician; it is his hands that now impart the fluid of life to the erstwhile cadaver.¹³⁶ Naturally, the king’s own role is reversed: “The Weary One awakes and arises. The god stands up and resumes his body.”¹³⁷ “Today Osiris N, comes out of Heliopolis, his heart is in his body, returned to him. . . .”¹³⁸ “O Osiris, thou didst depart but thou hast not returned; thou didst sleep but thou hast awakened; thou didst die, but art revived!”¹³⁹

Dick: A neat trick, if you can do it. Who makes all this happen?

Mr. Jones: Everybody—that is an important point. Though the whole thing is miraculous, everybody must work

like mad to bring it about! The devotees search diligently even while they mourn, and the joyful finding is in part a reward of their efforts. Even the morbid magical exercises that make up such a large part of the late Egyptian documents are nearly all positive efforts toward achieving one great goal—restoration of life.¹⁴⁰ Along with strange ordinances, gestures, and passes by the officiants, “mourning, dancing, and eating assist in the resurrection,” and in these all must participate.¹⁴¹ As the two ladies work feverishly to restore the dead Osiris, they talk to him constantly, chiding him into action; with renewed hope comes a spirit of jollity and banter as they tell the man on the couch that he is quite able to move himself if he will only make an effort. “You have been placed on your back,” they tell him. “Now arise on your side! I am Isis, I am Nephthys! They commanded the Great Weary One to arise and defend himself.”¹⁴² He must put up a fight, make every effort to turn himself over and push himself up by his own power.¹⁴³ “Awake Osiris, awake O thou who hast become weary! Arise, stand up and have power over thy members!”¹⁴⁴ At every hour of the day and night in the local cults the challenge rings out: “Arise, awake, Osiris; thou art triumphant, thine enemies are overthrown!”¹⁴⁵ It is Anubis, the erstwhile mortician, who now cries out, “You live! Arise and live! You are not dead. . . . You live, receiving endowment in the temple!”¹⁴⁶ It is a painful operation: “. . . thy corpse lies on the ground. Then Geb opens thine eyes, stretches thy stiffened limbs, returns thy heart to thy body.”¹⁴⁷ But with divine assistance, especially of Anubis, “The Weary One awakes and arises. The god stands up and resumes his body. Horus stands there [assisting], he has clothed N, [the king] in a fabric of himself.”¹⁴⁸

Dick: So they’re right back where they started from.

Mr. Jones: Not quite. This is not just a return to the old order. Something has been gained by all this suffering and toil. The living king has been permitted to “suffer serious physical damage,” as Naville put it, “for the sake of the experience that it will give him”; having wilfully consorted with evil, he

has paid a terrible price, but in the end is the wiser for what he has been through.¹⁴⁹ His narrow escape is quickly followed by a magnificent coronation scene, “a great one falls on his side, but rises like a god and takes the crown when the Two Ladies order him to arise and mount the throne.”¹⁵⁰ By passing the tests he has shown himself “justified”—qualified to take the throne.¹⁵¹ “Our play proclaims that at the coronation . . . whatever harm he may have suffered is undone,” writes Frankfort; “. . . with his Eye, Horus has regained his full strength.”¹⁵² As Miss Thausung puts it, “the period of transition ends up on a new plane of existence,” with body and spirit on a higher level than before.¹⁵³

Jane: I’m getting tired. Why do we have to go through all this?

Mr. Jones: I’ll tell you why. Because we have to proceed from the known to the unknown.

Dick: What does that mean?

Mr. Jones: That it is foolish to rest a hypothesis—let alone a conclusion—on a premise which itself rests on dubious evidence. If we want to test a claim of Joseph Smith, we must first of all make sure that we know just what that claim is. Now, is there anything we can be sure of? There is: namely, that Joseph Smith published and widely circulated “the above cut” known as Facsimile 1 on the same page as his own explanation of that cut. He definitely claims that the interpretation goes with the picture—that is something we can test. But when you show me the sign for the single syllable, *Khons* (if it is a single syllable), and say that Joseph Smith “translated” that one monosyllable by a paragraph of 173 words, you raise an issue that fairly bristles with unanswered questions. The first proposition can be called a “known,” the second certainly cannot. So why not begin with the first proposition, about which all see eye to eye, and ask concerning it: Was Joseph Smith’s explanation of Facsimile 1 correct? Before we can answer that question, we must know what Facsimile 1 *really* represents. Until now, anyone who could recognize an Egyptian symbol or two has promptly come up with an answer, but that won’t do any more. One of these days this question is going to be answered by a computer, and before that answer can mean anything, the computer has got to be fed with a hundred times more information than any Egyptologist has brought to the problem so far. Meanwhile, after lunch, let us consider one of the truly important clues to the meaning of Facsimile 1—the lion-couch. What does Joseph Smith’s official explanation say the lion-couch was?

FOOTNOTES

¹⁰⁷The hiding motif is vividly depicted in *Coffin Texts*, No. 312 (De Buck, IV, 69-70), and *B.D.*, Chap. 77 (Naville, *Totenbuch*, p. 164), and in Ps. Callisthenes, *Vit. Alex.* I, 3 (in Hopfner, pp. 399f).

¹⁰⁸M. de Rochambeau, in *Rec. Trav.*, Vol. 3, p. 79.

¹⁰⁹*Coffin Texts*, No. 74 (De Buck, I, 306).

¹¹⁰Horus and Seth, 23 (Papyr. Louvre 3129, in S. Schott, *Urkunden Mythologischen Inhalts*, p. 119).

¹¹¹*Coffin Texts*, I, 2, 25-27, 51ff.

¹¹²W. Cernak, in *Aeg. Ztschr.*, Vol. 76 (1940), p. 23.

¹¹³B. Bruyere, in *Chron. d'Egypte*, Vol. 28 (1952), pp. 31ff, 36; also in the tomb of Queen Thuti (in *Memoires de la Miss. Fr. Arch.*, V, 1894, Pl. V), where a prince (wearing the uraeus) faces a door to which a lion-headed man, holding a knife, is pointing; on the other side of the door a lion crouches on a tomb.

¹¹⁴The king had to undergo other physical risks, such as swimming in dangerous waters, Lucan, *Phars.* IX, 153-161 (Hopfner, p. 186). In the stories of Khnum the Pharaoh passes through physical danger and humiliation during the rites, F. Lloyd Griffith, *Stories of the HPs of Memphis*, pp. 52ff, 62ff.

¹¹⁵*Coffin Texts*, I, 82-89. Cf. Book of Moses 1:20, in Pearl of Great Price.

¹¹⁶*Coffin Texts*, I, 217, 220.

¹¹⁷*Ibid.*, I, 11.

¹¹⁸Thausing, *Auferstehungsgedanke* (Leipzig, 1943), p. 42; A. Piankoff, *Shrines of Seti*, p. 22, 48.

¹¹⁹S. Schott, above n. 107, p. 119.

¹²⁰P. Derchain, in *Rev. Egyptol.*, Vol. 15, p. 22. The left eye is the moon.

¹²¹A. Moret, *La Mise a Mort du dieu en Egypte* (Paris, 1927), p. 15. "Open thy door to Re . . . and he shall bring light into the hidden dwelling," M. M. Lefebvre, in *Bibliothèque Egyptol.*, Vol. 34, p. 83, an inscription from the Tomb of Seti I.

¹²²M. Davis, *Tomb of Toussig*, 1907, p. 45, a photo is in Moret, *Kings and Gods*, Pl. XI, opp. p. 96.

¹²³*Coffin Texts*, I, 11.

¹²⁴Ps. Callisthenes, as of note 104 above. The close resemblance of this text to the Coffin Texts in the preceding note vindicates its authentic Egyptian background.

¹²⁵Tertullian, *Adv. Marc.*, I, 13, and others in note 105 above.

¹²⁶"Stirb und werde!" is the theme, W. Cernak, in *Archiv fuer aegypt. Archaeol.*, I (1938), pp. 221f.

¹²⁷" . . . nam perit, ut vivat, se tamen ipsa creat; ut possit nasci, appetit ante mori, Lactantius, *de Phoen.*, 77.

¹²⁸E. Drioton, in *Bull. de l'Inst. d'Egypte*, XXV (Cairo, 1943), pp. 11f. The text should be studied in detail.

¹²⁹*Coffin Texts*, I, 81.

¹³⁰*Ibid.*, I, 82ff, 85, 89.

¹³¹*Ibid.*, I, 91.

¹³²Above, note 105.

¹³³*Pyramid Texts*, No. 683; *Coffin Texts*, I, 292.

¹³⁴*Coffin Texts*, 74, I, 306-310.

¹³⁵*Coffin Texts*, I, 215f. See the lively depiction from the temple at Philae, G. Benedite, *Le Temple de Philae* (Paris, 1893), Pl. xl, and from the Temple of Seti I at Abydos, photo in Moret, *Kings and Gods*, p. 80, Pl. X.

¹³⁶*Coffin Texts*, I, 221, 233-37, cf. *B.D.*, Ch. 26.

¹³⁷W. Federn, in *Journal of Near Eastern Studies*, Vol. 19 (1960), p. 251; *Coffin Texts*, No. 341, IV, 344f.; G. Thausing, *Auferstehungsgedanke*, p. 88.

¹³⁸*Pyramid Texts*, 690: 2092ff.

¹³⁹C. E. Sander-Hansen, *Die Relig. Texte auf dem Sarg der Anchesenefere* (Copenhagen, 1937), pp. 14-16.

¹⁴⁰*Pyramid Texts*, 690: 2092ff, also 1688 and 1975, cited by A. Piankoff, *Shrines of Tutankhamun*, p. 22.

¹⁴¹The texts in G. Darey, *Textes et Dessins Magiques* (Catal. Gen. du Caire, No. 9401-9449, Cairo, 1905), almost all deal with this theme. In Porphy, *De abstin.*, II, 47 (Hopfner, *Fonit. Hist. Relig. Aegyptiacae*, pp. 465f.), and Heliod., *Aethiopica*, VI, 14f, it is almost frightening.

¹⁴²G. Thausing, *op. cit.*, pp. 28-36, 35f; *Pyramid Texts*, No. 683-685-686. "It was necessary to have recourse to summary and potent rites, in order to bring about an instantaneous resurrection of the dismembered god," A. Piankoff, *Kings and Gods* (New York: Putnam's, 1912), p. 85.

¹⁴³"Arise! Stand up, rejoice, being washed with

the four pure pitchers with which Horus was washed, and clothed in the garment that protects you against all things. The vows are completed (or fully made) in the House. . . ." *Coffin Texts*, I, 287f.

¹⁴⁴A. Piankoff, in *Rev. Egyptol.*, Vol. 1 (1933), p. 173. "Lift thyself on thy right side . . . Osiris, stand up and come out." Piankoff, *Shrines*, p. 59.

¹⁴⁵Sander-Hansen, *loc. cit.*.

¹⁴⁶A. Moret, *Mysteres Egyptiens*, p. 23.

¹⁴⁷*Coffin Texts*, I, 233-37.

¹⁴⁸*Pyramid Texts*, I, 56.

¹⁴⁹*Pyramid Texts*, 690: 2092ff. After much toil and effort, "under the hand of Anubis, the Ba finally returns to the body," Thausing, *Auferstehungsgedanke*, p. 88.

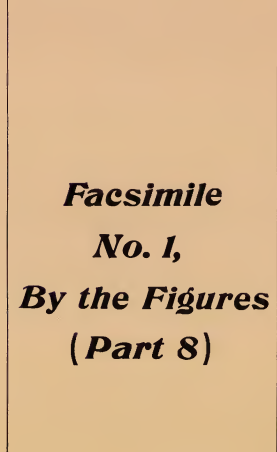
¹⁵⁰E. Naville, in *Revue de l'Egypte Ancienne*, Vol. 1 (1927), pp. 245-49.

¹⁵¹*Coffin Texts*, I, 223ff, 292; *Pyramid Texts*, 676f, 2007ff, 611, 1734.

¹⁵²*Coffin Texts*, I, 9-11, 99-102, 109f, ending with the usual acclamation, 112ff.

¹⁵³H. Frankfort, *Kingship*, p. 126.

¹⁵⁴G. Thausing, *Auferstehungsgedanke*, p. 19, citing *Pyramid Text* 632 (366).



Facsimile No. 1, Figure 4: "The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah," etc. To Abraham's readers, for whom he must translate Egyptian terms and explain Egyptian gods, this altar needed a bit of explaining: ". . . and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record." (Abr. 1:12.) It was the established practice of Egyptian nobles, when telling in their tomb inscriptions of such technical accomplishments as feats of transportation or building, to accompany their reports with illustrations, "mechanical drawings," as they have been called, which make some toms

mines of valuable technical information. In this spirit of technical enlightenment we have "Abraham's" helpful sketch of a particular altar, with the fuller explanation that "it was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash," etc. (Abr. 1:13.) The thing Abraham is emphatic about is that it looked like a bedstead, that is, an ordinary bed.

June: A Chaldean bed.

Mr. Jones: Another way of telling his readers that it was an ordinary bed, since Chaldean beds were the kind they knew about. But here the priest of Pharaoh is using it to perform a sacrifice "after the manner of the Egyptians." One Egyptian royal bed has survived, from a dynasty strongly under Chaldean or Asiatic influence, and it is a lion-couch.¹ If the lion-couch was not the normal everyday Egyptian bed, it was the usual bed of those who could afford it.² But a lion-couch in a tomb is something special; when you see one there, as Professor Piankoff warns us, you can be sure that some process is under way that is going to lead to resurrection.³ You see, all the great crises of life, those crucial events officially noted by what the folklore people call *rites de passage*, mark a passage from one phase of existence to another, and if you will think about it, nearly all these great crises take place in bed. Thus Professor Piankoff assures us that while "associated with resurrection," the lion-couch "appears in all representations of royal birth."⁴ That is, kings, like other people, are born in a bed, and as we see in the famous reliefs of Hatshepsut from Deir el-Bahri, the king's birth bed was a ceremonial lion-couch.⁵

People also die in beds. The famous "Bed of Osiris" in Abydos is also called the "Tomb of Osiris"; the bed is a big stone sarcophagus, but its sides and ends are carefully cut to represent a lion-couch, and Osiris is lying on top of it, which is proper, since he is going to be resurrected on it, even as he was conceived on such a bed. Almost identical scenes from the Temple of Seti I and the Temple of Opet show birth, death, conception, and resurrection, the smitten helplessness and the healing of the king, all clearly depicted in a single scene, and the common element and central object of them all is the lion-couch.⁶ We have seen a number of cases in which a *series* of lion-couch scenes was shown. Here in the tomb of Tutankhamen we have three real life-sized couches, which represent, according to our guidebook, "three stages of the process of rebirth," the final stage being that of the lion-couch.⁶ Profes-

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sor Moret noted that in the mysteries “a dead person is reborn when he lays himself down, clothed in a skin or a shroud, on a bed.”¹⁷ The bed is important, but which bed—a bed of (re)birth, conception, suffering, healing, death, or resurrection?

Dick: That all depends.

Mr. Jones: Yes, the same bed changes roles, just as the people do, from one episode to the next. And there are some we haven’t considered yet. The bed in which the dead Egyptian lay in state awaiting his funeral preserved the same form right down into Roman times, and what form do you think it was?

Dick and Jane: A lion-couch!

Mr. Jones: How did you guess? There is another form of lion-couch with short legs, once thought to be an embalmer’s table. Do you see the sense of that? Look at this so-called “later dynastic embalmer’s table.” It went unrecognized for many years, it says here, because “at first glance the slab will be recognized as taking the form of a funerary couch, with lions’ heads and legs and elongated lions’ bodies merged into the cavetto cornice which make the frame. . . . I suggest that the object is an embalmer’s table.”¹⁸ That is, the embalmer’s table could not be distinguished from a normal bed. But later it turned out that the embalmer’s table was really an altar.

Dick: How come?

Mr. Jones: Not only was a real “embalmer’s table of the XXVI Dynasty” found, having the form of “a wooden lion-couch,”¹⁹ but another stone bed turned up of the very same type as the first one, only this time found *in situ* within a ceremonial complex, which left not the slightest doubt that it was an altar of sacrifice.²⁰ All the Egyptian altars are solid stone with lions’ legs, heads, and tails put in by the sculptor to make it clear that the altar is still a lion-couch. And here, at last, we have the explanation for the awkward legs of the priest and Abraham in Facsimile 1. You will notice that the priest in ordinary embalming scenes stands on the other side of the couch so that his legs can be clearly seen by looking under the bed. That would have been the habitual and easy way of drawing the scene, and it is apparent

that the artist of Joseph Smith Papyrus No. 1 started out in the usual manner. But then, at the risk of making nonsense of his composition, he put *everything* on this side of the bed; why, if it is just a bed? He could not omit the legs of the priest—convention demands them—but neither could he let us see under the bed, because it is a solid stone altar. We now know beyond a doubt that Egyptian altars looked just like that, faithfully cut to imitate “the form of a bedstead”—but nobody knew it in Joseph Smith’s day or for a long time after, and on the face of it it looks just too silly for words.

Dick: But why should an altar be a bed?

Mr. Jones: We saw that the “bed of Osiris” is also the tomb of Osiris, and Diodorus tells us (I, 45, 88) that “the kings of Egypt used to sacrifice men of the color of Typhon on the tomb of Osiris,” which made it also an altar. But there is more to it than that. In the oldest pictures of altars, they seem to be nothing but mere chopping blocks,²¹ and it has been long debated whether sacrifice originated from the practical butchering of animals for meat (as Jequier believed), or as a way of punishment for rebels and enemies, or as something with a deeper meaning. Some have maintained that the original idea of an altar was to represent the seat of a divinity, “often designed like a chair or seat. In early Babylonia the altar actually is a comfortable seat for the god”; that is why the sides are raised.²² The seat-type of altar is also found in Egypt—small altars shaped like cushions on the top, with protruding bulges on either side, which are thought to represent the horizon—“symbols of the desert rim of the western horizon.”²³ The person who sits on this altar was thus “on the threshold of a new life,” about to cross “the desert threshold of the western horizon” to the next world.²⁴

Dick: The hot seat, eh?

Mr. Jones: Quite possibly. Remember yesterday when we told of the terror of the prince who has to sit on that seat, and also how he was being conducted over the threshold by a lion-headed man with a big knife and to a lion behind the door? As we enter

the shrine of Opet to view the most instructive of all lion-couch scenes, we pass by one of these altars, a square seat with raised sides, and right in front of it stands the big and forbidding statue of a lion-headed lady with a big knife. Professor Varille is not sure about the origin of the altar, but he is sure that the traces of fire and the runnels for blood indicate some sort of sacrifice.²⁵ In the Babylonian altars, instead of lions we have semi-lion or griffin altars, which amount to the same thing.²⁶ But we haven’t yet said anything about the meaning of this bed-altar equation that Abraham found so important.

As you well know by now, Horus, the living king, died of the deadly blows inflicted on him by his rival Seth.

Jane: Only he didn’t die.

Mr. Jones: He was “officially dead.” The Egyptians believed that one could die by degrees, each of six steps being a genuine death; this is something that is hard for us to understand.²⁷ The point is, however, that the death of Osiris was a sacrificial death, preparing the way for his resurrection. And just as Osiris had to die in order to be resurrected, so the initiate in his mysteries “had to experience the fate of his god in his own person.”²⁸ Accordingly, various drugs, lighting effects, hypnosis, etc., were used to make the mock death as real as possible. The initiate was rendered unconscious and laid in a coffin, or else he was shrouded, crowned, and led into a deep crypt, representing the world of the dead.²⁹

Jane: Just like the king.

Mr. Jones: So it would seem. He could become an Osiris only when he was dead and only if he had suffered the same violent sacrificial death as Osiris: “If thou slayest me,” says an incantation, “I am Osiris!”³⁰ The dead person “is a kind of Osiris,” wrote Sethe, by virtue of “repeating the case of Osiris.”³¹ In the opening of the mouth rite the symbolic “smiting of the body of the god [Osiris]” was “also the smiting of the mummy of the deceased, whereby each was made a *divine victim*.”³² For “the dead to become Osiris,” according to Jequier, means nothing less than “to pass through all the vicissitudes of the god,” which is what the king is doing on the lion-couch of Seti I.³³ But how could one fulfill the most conspicuous aspect of the Osiris experience, the *violent sacrificial death*, if one had died quite normally?

Dick: That’s no problem. You’d imitate it, of course.

Jane: Like Christians “taking up their cross.”

Mr. Jones: I think that is the answer. Here Diodorus (I, 91) is very helpful:

First, he says, a priest marks on the lower left side of the body the place where an incision is to be made. Then one called the "ripper" takes an Ethiopian stone knife, makes the ritual cut prescribed by law, and runs like mad.

Jane: Why?

Mr. Jones: Because everybody is chasing him and throwing stones at him and cursing him. Plainly he is a murderer, and the primitive flint knife he used (the same type, as we shall see, that was used in sacrificing living victims) is the murder-weapon of Seth. The dead, having undergone sacrificial violence, is a true Osiris. The dead person on the embalming-table is Osiris on the altar, and the embalming operation is a mimicking of the sacrificial death of Osiris. And just as the members of Osiris were scattered all over the world and had to be brought together again before his resurrection could be accomplished, so those four canopic jars before the couch, containing the viscera of the defunct, represent "the earth in its four quarters" exactly as Joseph Smith says they do (Facsimile 2, Figure 8), as well as the four elements taken from those four quarters to make up the body of man. They represent both the dissolution and scattering of the elements of the body and then the gathering in of those parts and elements for the resurrection. (See below.) But what makes the sacrificial nature of the couch and the scene plainest of all is the lion-motif.

All About Lions

Dick: Why should that be, if lions go with ordinary beds?

Mr. Jones: There is no conflict there, because lions have always had two main functions as far as Pharaohs are concerned, the one protective, the other aggressive.

Dick: Like protecting people in bed.

Mr. Jones: Or anywhere else. In the earliest representations the couch or settee of the sacrificial victim has bulls' feet;²⁵ but already in the Old Kingdom we find funeral couches with bulls' feet and lions' heads,²⁶ or lions' feet and bulls' heads.²⁷ In the great shrine on the Capital at Rome the Lady of Heaven sat between two lions, while her husband Jupiter sat between two bulls;²⁸ but away back in the Pyramid Texts the two animals meet in the royal throne "whose faces are those of Maḥs-lion, whose feet are those of the great bull."²⁹ Can you tell me what lions and bulls have in common?

Jane: They are both fierce . . . and dangerous.

Mr. Jones: Yes, both lion and bull fights seem to have been royal sport around the Mediterranean for a long

time.³⁰ Here on the Palette of Narmer, one of the oldest documents in the world, we see "a 'powerful bull' is goring a 'Libyan'; the bull is the king." Professor Gardiner explained, "since precisely that epithet is constantly applied to the reigning monarch."³¹ But from almost every picture of a royal throne it appears that the king also fancied himself as a lion. From the early domination of the bull the lion gradually takes over.

Dick: Why was that, I wonder?

Mr. Jones: Because power has two uses, as I said—aggressive and defensive. Bulls, like generals, are very good at aggression, but they are poor defenders.

Dick: Are lions much better?

Mr. Jones: The Egyptians certainly thought so. Plutarch says that Horus considered the lion to be the most efficient of all creatures not in attack but in defense.³² And Horapollo sees the point when he says that the lion under the throne of Horus is always on guard, its eyes never shutting.³³ It was the lion that guarded Egypt as the god Nefertem, and the main fortress facing Canaan was called "the Dwelling of the Lion."³⁴ The best-known guarding lions are those in front of public buildings. Plutarch says that the Egyptians "honor the lion and adorn the entrances to temples with open lions' mouths."³⁵ It was more than mere ornamentation, however; if we want to see the lions really on guard, the best place is right here at the entrance of the Temple of Opet, housing our prize lion-couch exhibit. The bolts of the great doors of the temple were crouching lions to whose mouths chains (for pulling out the bolts) were attached with human hearts as weights on the end of them—"It is surprising how perfect the symbolism is," Professor Varille remarked.³⁶ The guardian lions drink the blood and eat the livers of unauthorized persons attempting to enter the shrine.³⁷ Aelian says that real lions were kept and fed at the gates of the great shrine at Heliopolis, as guardians and champions of the sun, and that they took vengeance on all who broke the oaths taken at the mysteries.³⁸ In the courtyard of the Opet Temple, right at the entrance stood this frightful black granite statue of Sekhmet as guardian, the lion-headed lady-goddess with the knife, painted all red.³⁹

The lion-couch is matched by the lion-throne: "The adornment of the king's throne with lions' heads and legs was the custom in Egypt from the earliest times."⁴⁰ And here the symbolism is quite clear: not only is the throne mounted on lions' legs, as if a lion were carrying the king forward on

his conquests (a common idea in the ancient world), but beneath the armrest we usually see the king himself represented as a human-headed lion treading on his Asiatic foes: "In Egypt the human-headed lion is the embodiment of conscious supremacy."⁴¹ The king sits in state on his lion-throne,⁴² with the enemies of Egypt bound under the seat, while beneath the armrest the king himself is shown as a lion slaying the Asiatics.⁴³ Lions are first-class defenders, because anybody approaching them fears an attack. The Pharaohs kept pet lions, which would accompany them on the hunts or crouch like dogs beside the throne. Here is a contemporary picture of a pet lion crouching before the throne of Ramesses II while the king himself personally dispatches the Libyan king with a ceremonial sword.⁴⁴ This is a reminder of the ritual function of the lion in slaughtering the king's enemies. Pharaoh himself is the "glaring lion with raging claws," who "licks up the might and blood (?) of him who attacks him."⁴⁵ As the king cuts the throats of his victims (represented by an oryx) in formal sacrifice, the Lady Hathor tells him: "I have given you the heart of a lion to repel your enemies."⁴⁶ Rebels and oath-breakers, i.e. any who defied the king, were fed, as in Rome, ritually "to the lions."⁴⁷ It is the lioness who puts all rebels to death by fire and knife. At the entrance to temples the guardian lion is seen crouching with such a super-knife as that held by the grim black-red lion lady at the entrance of the Temple of Opet; "the terrible lioness" means just one thing—sacrifice.⁴⁸ Here the lion's personality is intimately bound with the lion-couch. When the tail of the lion-couch is "long and curiously curved," one can be sure that the figure on the couch is showing signs of life, while the tail is straight and drooping when the person on the couch has and is given up.⁴⁹ Here in this series of scenes the completely embalmed mummy is lying supine and inert on a lion-couch, while in the next scene he has turned over on his face and is vigorously doing push-ups—and the lion's head of the couch has changed to a jackal's head.⁵⁰ Doesn't that suggest to you that the lion's head on the couch has a definite significance—that it is the harbinger of death? Remember how when the dead shows signs of life Anubis suddenly becomes the great healer? Here we see the same transition from lion to jackal. In the Coffin Texts the person who is told to arise from the lion-couch is "escaping the lion," while one about to be sacrificed is told "Akr seizes thee, Horus!"⁵¹

Jane: Who is Akr?

"I find it odd that the crocodile...always
and only turns up
when there is a sacrificing going on"

Mr. Jones: He is the double-headed lion, also called Ruti, who controls all goings and comings to and from the castle of Osiris—the other world.⁵² But mostly the lion has to do with the bed: Here is one who says as he arises from the lion-couch: "I have removed the lions from me . . . I have vivified the vivified. I have thrown off all my evil. My horror is blood. . . ." Plainly he has reversed the lion-power.^{53a} Apollonius of Tyana, a famous wandering wise man from the time of Christ, had a pet lion whom he claimed to be the reincarnation of Pharaoh Amasis; it was regarded as a miraculous beast because it refused to eat the blood of sacrifices, that being apparently the proper function of pet lions.⁵³ In some cases the lion-couch itself is shown as a rampant beast trampling its victims,⁵⁴ and a newly found fragment from Der el-Bahri shows the lion-couch as a sphinx,⁵⁵ a reminder that the king as a sphinx on the sides of the throne treads on his enemies, and also that sphinxes liked to sacrifice their guests.⁵⁵

Jane: What are all these lion-couches doing on sleds?

Mr. Jones: You will notice that quite often the lion-couch is taking the mummy for a ride. Here in the tomb of Montuhipkhopshuf, in a sequence in which Maspero definitely detected human sacrifice, the dead person is brought to the tomb on his lion-couch, which is mounted on a sled; in the next two scenes it has been removed from the sled and put aside.⁵⁶ The same sequence is shown here in the tomb of Aba, where the lion-couch also rides on a ship;⁵⁷ in this Old Kingdom tomb the funeral ship itself has the lion head!⁵⁸ And here in the third of three lion-couch scenes, as soon as the man on the couch stirs to life and starts walking, the lion-couch itself starts walking too!⁵⁹ Thus the lion is a conveyor; thrones are often shown as borne on the backs of lions;⁶⁰ here at Edfu both Horus and the King are seen riding on platforms mounted on the backs of lions.⁶¹ The lion is the supernatural conveyor to the other-world; in the mysteries he is the psychopomp.

Dick: What's a psychopomp?

Mr. Jones: Somebody who conducts spirits from one place to another. The

lion-headed lady Sekhmet, or the priest with the lion mask, usually holds a big sacrificial knife in one hand while pointing the way imperiously with the other. In "Chaldaea," the lion started out as the dangerous and evil enemy of the gods—an understandable role when lions were still a real danger—but in time "a symbol of submission to higher powers or their ally,"⁶² which is what it means in Egypt, where it represents the irresistible order that the victim cannot evade. The lion-headed Lady Sekhmet, the big black granite figure all painted red that stands at the door of the Opet Shrine, is, according to Varille, "a principle of fire which destroys in order to regenerate"—she destroys but with a purpose; it is necessary destruction.⁶³ That may sound paradoxical, but it is the whole idea behind the lion-couch, best represented by the dangerous but beneficent lion.

Dick: But why do there have to be so many lions on these beds?

Jane: And on the altars?

Mr. Jones: I am glad you noticed that. Here, for example, is a small altar that our guidebook says is "Mios quadrifrons with lion faces in granite,"⁶⁴ and here is a "lion throne" facing in the four directions.⁶⁵ This low limestone table with the lions' heads protruding in the four directions "is a representation of some kind of seat or throne."⁶⁶ And here we see King Seti I presenting a four-headed lion-couch scene in the temple.⁶⁷ And notice these stone altars with lions' heads facing in all four directions.⁶⁸

Jane: Why is that, do you think?

Mr. Jones: Well, there must have been an important reason, because it meant a lot of extra work and was a clumsy thing to handle. It goes back to the fourfold obsession of the Sed-festival. Professor Kees believed that the great moment of the Sed-festival, the climax of the whole business, was when the king "shot the victorious arrows in the four directions of heaven, to destroy all his enemies symbolically,"⁶⁹ and H. Bonnet thinks the great moment was when Horus and Seth handed the king the sceptre, bow, and arrows that showed him conqueror and ruler of the world.⁶⁹ On the same occasion the king not only shot the four

arrows but was enthroned four times, each time facing a different direction, "upon a curious throne base, ornamented with 12 lion-heads."⁷⁰

Remember, we said that at first the lion- and bull-thrones were interchangeable, and the king sitting on 12 lions certainly suggests the 12 oxen of Solomon. Now here is the most spectacular altar ever found in Egypt, or rather the base of it: the gigantic fourfold altar of Abusir; you will notice that everything about it is fourfold, emphasizing the four-directional orientation.⁷¹ Here is a recent comment about it: "Even cosmic symbolism is implied in the square altars (this is not the only one) accessible from four stairways rising from the four directions to four sides," and the symbolism includes that of the Primeval Hill.⁷²

Jane: Should the lion couch always face four directions like that?

Mr. Jones: I think so. That is, when it is thought of as an altar, it should.

Dick: Then why doesn't it in the Joseph Smith papyrus?

Mr. Jones: Oh, but it does—most vividly! It is not drawn fourfold, because that would be extremely difficult and clumsy, but they had a way of getting around that. Sir Alan Gardiner noted that the coronation and royal funeral rites were all "quadrilateral"⁷³—repeated four times, a basic requirement but exceedingly difficult to depict in art. Therefore, according to Professor Gardiner, the Egyptian artist restored to his typical and ingenious tricks. How, for example, would you show Pharaoh being baptized by four officiants each dousing water on him from a different side and all at once? Any way you arranged it, your picture would be a mess. So the Egyptian artist simply had two priests baptizing the king, one standing on either side, but they dressed up one of these figures as Thoth, who can and in this case does signify the gods of all of the four directions in this single person.⁷³ In lion-couch scenes the Egyptian artists had a special trick to show the four heads without hopelessly scrambling their drawings: in the birth and nursing scenes it was usual to show two lion couches, one standing directly on top of the other, and to adorn each bed with two lion-heads, one on each end. It was, as you can see, a perfectly fantastic arrangement, which can have had only one purpose—to show all four lion heads distinctly in a tidy design.^{73a} That trick is never used in funerary lion-couch scenes, where the four canopic jars are used instead; along with the many other things they could represent, those four, as we shall soon see, always stood in the eyes of the Egyptians before everything else as

representative of "this earth in its four quarters," exactly as Joseph Smith says.

Dick: But aren't they jars for holding the insides of the dead person?

Mr. Jones: Certainly, and those insides were thought of as composed of the four elements, brought together to form the body of man from the four quarters of the earth.

Jane: But they also represent idols.

Mr. Jones: Yes, idols of gods of the four quarters. We'll talk about them later. But first, since we are talking about lions, we might as well get rid of the *crocodile*, the savage companion of the lion, whose appearance in the Joseph Smith papyrus is quite significant, I think. It is designated as

Facsimile 1, Figure 9. "The idolatrous god of Pharaoh": First of all, I find it odd that the crocodile never turns up in any of the nearly 200 other lion-couch scenes I have looked at, though he often turns up in an adjacent scene—but always and only when there is sacrificing going on. The prominence of the animal in the Joseph Smith Papyrus No. 1 therefore calls for some serious study. What do you think of first when you see a lion?

Jane: Get out of the way!

Mr. Jones: Yes. The first reaction to the sight of old Leo is that this is a dangerous and powerful beast. But that is not all you think of—as you get to know the animal and his habits better, he comes to mean all sorts of things to you, as we have just seen. Well, what is the first thing you think of when you see a monster crocodile?

Jane: Even more get out of the way!

Mr. Jones: That's true. A crocodile is even more alarming than a lion, and harder to get to know.

The Egyptians assigned the same primary functions to lions and crocodiles as you just did: their business is to chase people. If the lion-fortress guarded the northeast frontier of Egypt, the crocodiles that swarmed in the lakes and marshes there actually did keep unwelcome Arab and Libyan invaders from crossing over without authorization, or fugitives from Egypt from escaping.⁷⁴ In the Egyptian romances the hero's crossing to the other world is barred at the desert by lions and at the waters by crocodiles.⁷⁵ In the Temple of Seti I two crocodiles kneel under two lions holding huge sacrificial knives, with the sacred head of Osiris on a pole before them, and here is a funeral scene in which Nefertem the lion sacrifices the enemy of Egypt in rites at which Sobek the crocodile presides.⁷⁶ A terrible duo, but just as the Egyptians through long familiarity began to value certain traits of the lion, so they saw that the crocodile was not without its virtues.

Dick: What virtues, I would like to know.

Mr. Jones: Ferocity, fecundity, and above all rapacity were the conspicuous qualities of the beast,⁷⁷ and if those qualities in the crocodile, the lion, and the wolf in that order inspire a sort of awe,⁷⁸ they are not without their usefulness—the world needs scavengers, especially in exuberantly fertile sub-tropical regions such as Egypt. But still, Dick is right. The good done by marauding and predatory beasts is not very obvious. Philo, who lived all his life in Egypt, scratched his head in wonder and protested that it was reasonable enough to venerate useful and gentle animals if you must venerate animals at all, "But why crocodiles and lions? What could be more ridiculous?"⁷⁹ And Origen, a native Egyptian, says that he has never been able to find an explanation for such foolishness.⁸⁰ Because the Egyptians did worship the crocodile, you know, even though they hated it.

Jane: They hated it and still they worshipped it?

Mr. Jones: Yes, and visitors to Egypt just couldn't understand it. It was a prize paradox even for Egypt. From the earliest times the crocodile was worshipped in some parts of Egypt, and at all times his cult was one of the most important in the land.⁸¹ Priests would feed and groom the beasts lovingly at their shrines, where sometimes they became quite tame.⁸²

The Egyptians were quite aware of the more unlovely attributes of the crocodile: in some parts of the country it was considered the vilest of creatures and hunted down, and yet "others," wrote Strabo, "though aware of its dangerous and hateful nature, still worship it—and keep their distance!"⁸³ Those who hunted and even ate the crocodiles justified their action by saying that the beast was everything evil, creature of Typhon, the mortal enemy of Horus.⁸⁴ In some parts of Egypt people would swim along with the crocs, but not far away others would not even approach a shore where crocodiles might be found.⁸⁵ While at Crocodilopolis the animals were sacrosanct, a few miles away at Apollonopolis the populace waged systematic war against them.⁸⁶

Dick: The usual Egyptian confusion.

Mr. Jones: Plutarch says the explanation must be sought not in logical thinking but in some mantic power attributed to the animal, and that one Pharaoh died for scorning that particular power.⁸⁷ "Terrifying is the crocodile which the gods fear," says a Coffin Text,⁸⁸ and Drioton notes that the only reason the dead might want to change into a crocodile is to inspire

fear.⁸⁹ It stands for all the worst human attributes; Hopfner has collected Egyptian terror stories of the bloody crocodiles—which could be scarier than any ghost-stories, for the real crocodiles were not far away!⁹⁰ Naturally there were lots of charms against crocodiles, especially to render them harmless while one passed by the places where they lurked.⁹¹

But still the Egyptians revered the beast. It wasn't just that some Egyptians worshiped crocodiles and some hated them, but that the same people felt mixed emotions. Petrie insisted that the Egyptians all hated the crocs, but were so terribly afraid of them that they *had* to worship them to propitiate them. "The crocodile," he wrote, "was always feared and only worshipped in deprecation."⁹² This is borne out by this text from the famous Papyrus of Ani where "bowings and prostrations are made" to the "terrible crocodile, ravening and dangerous. . . ." ⁹³ As Strabo put it, "They worship the most hateful of all animals, the crocodile . . . and avoid it!"⁹⁴ The equivocal position of the poor Egyptians was like that of the people of India toward their expensive sacred cows: "The country simply swarms with crocodiles," Diodorus reported, because the people would not catch them, considering them to be sacred, and yet they very much appreciated the work of the little ichneumon in destroying and feeding on crocodile eggs.⁹⁵ When the son of the first governor of Alexandria was eaten by a crocodile, the priests paid an enormous fine to the governor to keep the animals from being hunted, "for they revered the crocodile and did not want it killed."⁹⁶ Mixed emotions, you see, though some made an issue and took sides for and against the crocs, as Herodotus and Athanasius report.⁹⁷ Pliny and Ammianus say the same crocs would be well-behaved during certain ceremonial occasions but dangerous the rest of the time.⁹⁸

Dick: Like snakes at the Hopi snake dance, I suppose.

Mr. Jones: Sir Alan Gardiner wrote: "We find ourselves plunged into a world of imagery barely credible to the modern mind," when we consider the Egyptian attitude to the crocodile, and regard this as an instructive lesson in just how perverse ancient thought can be.⁹⁹ But it makes good sense if we consider a number of things. First of all, the crocodile was exactly what Joseph Smith calls him in Facsimile 1, Figure 9: "the idolatrous god of Pharaoh." What most surprises Professor Gardiner, in fact, is that for all its "less attractive aspects" it was this "voracious creature whom an accident

The crocodile "is uniquely and exactly what Joseph Smith called him, 'the idolatrous god of Pharaoh'"

of history had raised to the position of the chief divinity of Egypt."¹⁰⁰ He was not only the chief divinity—and that already in the Middle Kingdom—but peculiarly the special god of Pharaoh. It was not only the most unloved of creatures, it was also the most highly venerated!

Dick: More than any other animal?

Mr. Jones: Much more—in one special connection. It was exclusively and particularly the king's own totem. Or rather, since there has never been any agreement about totemism in Egypt—

Jane: —or anywhere else, for that matter.

Mr. Jones: Right—but don't interrupt. Let's see just how the crocodile was related to the Pharaoh; that won't be hard to find out, since our guidebook has a good deal to say about it. The crocodile exhibits in this hall are chronologically arranged; let us begin at the beginning. Crocodilopolis was always one of the top cult-places in Egypt,¹⁰¹ and the crocodile cult was always important throughout the entire land.¹⁰² The story was told at Crocodilopolis that Menes, the first king of a united Egypt, was once pursued by his own dogs while hunting and was rescued and carried to safety across the waters by a crocodile.¹⁰³ Here is a Pyramid Text that actually says that the king is Sobek the croc,¹⁰³ even though we read in another Pyramid Text that this same Sobek is a vile and licentious beast.¹⁰³ Still other Pyramid Texts show that in those early times "the deified King appears in vital power in the water as a crocodile," which H. Kees calls a concept of prehistoric antiquity.¹⁰⁴

Jane: I thought the king was supposed to be a bull in those early times.

Mr. Jones: Here in the Pyramid of Unas, the last king of the Fifth Dynasty, he appears as a wild bull, "but along with that the King is also Sobek," which J. Spiegel thinks is a Lower Egyptian idea; at any rate, it was accepted everywhere.¹⁰⁵ Here in this Middle Kingdom mural from Medinet-Habu "the King is the bull of the Desert, but he wears the costume of Sobek, (the crocodile)."¹⁰⁶ By the V Dynasty the anthropomorphic or crocodile-headed Sobek appears wearing

various royal crowns, and by the XII Dynasty he is attached to and even identified with the Sun-god Re.¹⁰⁶ Here is a Middle Kingdom hymn to Sobek: "Sobek the Shedite appears gloriously, he has taken rulership of heaven and filled the Two Lands with his power"; it goes on to say that he wears the Wrrt-crown and is worshiped by "the sun-folk in Heliopolis," that he "seized the sceptre and the crown . . . ruler among the gods . . . who steals the Wrrt-crown."¹⁰⁷

Jane: But how could a dirty old crocodile ever be the sun?

Mr. Jones: In the hymns it calls him the "Duplicate of Re, great luminary that came forth from the flood . . . son of Neith in Abydos."^{107a} I think that explains it: Sobek is understandably the god of the shallow waters from which life emerged in the beginning; he appears out of the water even as the sun appears rising from the primordial waters on the first day "in splendor."¹⁰⁸ He is the only animal I know of that spends half his time basking in the tropical sun and the other half basking in the tropical water.

Jane: "How doeth the little crocodile. . ."

Mr. Jones: To be sure. Here is a Coffin Text that describes a monster crocodile, "the Lord of B'khw," holding out with the huge serpents of primordial times in sacred and dangerous haunts above the river—it is the sort of thing that could go way back.¹⁰⁹ In this text the first of all thrones, the throne of "the king of everything," is established "at the place of the four crocodiles," the king explaining to the crocs who occupy the four regions that he is going to create the Realm of Re anew on earth, and asking for their approval.¹¹⁰ It is as if the crocodiles as the original inhabitants of the land must grant permission to the king himself to settle and take over.¹¹⁰ At any rate, by the Middle Kingdom the Sobek element in the royal names "shows that the crocodile-god was still thought of as something connected with the monarchy," according to Gardiner.¹¹¹ This was a survival of older times, but it carried right over until the end—in fact, in the later dynasties the kings of Egypt were espe-

cially devoted to the crocodile. Professor Bonnet has given us a useful summary of the whole story. In the XII Dynasty, it says, Sobek "became a god of the Residence, and as such came to be very close to the royal house," and "the kings also of the 13th to 17th Dynasties [where most scholars put Abraham, incidentally] prefer names containing homage to the crocodile." Note that: "homage to the crocodile. . ."¹¹²

Jane: What's homage?

Mr. Jones: Submission. Here on a crocodile statue it says that Sobek is "the Horus who resides at Crocodilopolis" and that "the King is a unique friend of Sobek,"¹¹³ and here it says "May the King make offerings to Sobek of Crocodilopolis," who is described as a depository of all the attributes of power and authority.¹¹⁴ Gardiner is right—the croc has something very special to do with royal power; here is a papyrus from the Fayyum that describes the crocodile not as Pharaoh but as the god of Pharaoh.¹¹⁵ According to Bonnet, the submission of Pharaoh to the crocodile down to the latest times is attested "by the association of the crocodile with the royal image on monuments and in annals. Hence even the Ptolemies revered the crocodile as their ancestor."¹¹⁶ And so Professor Bonnet sums it up: "Sobek absorbs the god of the King into himself" ("Sobek nimmt also den Königsgott in sich auf"), so that "hymns of praise to the king and his crowns can be addressed directly to Sobek"; that is, the croc is the god of Pharaoh. Bonnet believes that it all goes back to the early "identity with the rising sun-god," which explains why the Egyptians "were fond of designating Sobek as nothing less than 'the living image' or even more popularly, the Ka (the power and essence) of Re, so that he finally ends up like Pharaoh as nothing less than the Universal God."¹¹⁶

Dick: Pretty good for an old croc. Don't any of the other animals rate the same sort of promotion?

Mr. Jones: No. Though other beasts are honored in different ways, only the crocodile gets to wear all the royal crowns. He is uniquely and exactly what Joseph Smith calls him, "the idolatrous gods of Pharaoh."

Dick: In that case, what's he doing snooping around the altar?

Mr. Jones: Well, for one thing he shows that it is an altar. You will never find a croc like that in an embalming scene—what good would he do there? But in sacrificial settings he is right at home.

Dick: Why?

Mr. Jones: In an embalming opera-

tion the whole idea is to *preserve* everything possible of the remains; but sacrifice aims at transmitting the life and substance of the victim to somebody else, and that requires transforming it. Your little old crocodile was just the party to take care of that operation. We talked about the idea of a transfusion in the lion-couch complex; who received the life-giving transfusion of the victim's blood?

Dick and Jane: The king died.

Mr. Jones: But how? It is easy enough to shed blood all over the place—the human race excels at that—but how can a king or anybody else absorb it?

Dick: By eating it. He used to be a cannibal—everybody knows that!

Mr. Jones: Back in 1912 the one professor who ventured a guess about the crocodile in Facsimile 1 said, "I see a crocodile, waiting to seize and devour the dead if he be not protected by ritual embalming against such a fate."¹¹⁷ That's a pretty good guess, wouldn't you say? The croc is there to devour something, because that is the one thing he is good at. It is not surprising that crocodiles infested places where sacrifices were going on, is it? They are scavengers. They share that activity with lions: Here the Nefertem lion *kills an enemy prisoner* at a rite at which Sobek presides;¹¹⁸ here two crocs kneel before two lions, all holding huge sacrificial knives, and all facing the severed and enshrined head of Osiris on a pole.¹¹⁹ We have seen that a royal sacrificial victim was necessarily an enemy, and Junker showed "that when a sacrificial victim represents an evil power it must be eaten by the God."¹²⁰ How could the king do that once he had given up cannibalism in the days of Osiris?

Dick: By substitution, of course, just as he avoided being sacrificed himself.

Mr. Jones: And who would his substitute be? Before you answer that impulsively, let me give you some hints. Plutarch says that long before his day the head of the Typhonian victim was thrown into the river;¹²¹ and long before him Herodotus reported that the Egyptians believed that the royal sacrifice had to be consumed by a beast.¹²² Here is a text from the Louvre addressing the sacrificed Seth: "Thy heart is given to Khesetkai, who hands it over to the crocodile," while intestines are fed to the cat Bast.¹²³ In the archaic rites of Kom Ombo, a hawk (Horus) was crucified and mourned as the victim of the crocodile.¹²⁴ At Heliopolis in the resurrection rites "the snatcher" was a sacred crocodile with a feather on his head.¹²⁵ The old croc is right in there at the great local cult centers, because he has an indispens-

able function to perform in the sacrifices. In prehistoric times he was especially important as Suchos, the lord of the famous shrine of Osiris as Busiris—and you know what that means.

Jane: What does it mean?

Mr. Jones: Human sacrifice. Busiris was at all times the legendary and historical headquarters of human sacrifice in Egypt, and who presides there? "Busiris is given to Suchos," says this Coffin Text; Suchos is "lord of Busiris," says another; and another calls him "the fatherly sovran."¹²⁶ And so we get more crocodile paradoxes: Here in the tomb of King Tutankhamon he sits enthroned as a king—but with two powerful wedges driven into his head so that he can't harm anybody!¹²⁶ In the IX Dynasty the wicked king Aechthoes, "more cruel than all his predecessors . . . was smitten with madness and killed by a crocodile."¹²⁷ Here the crocodile turns the tables on a wicked king who practiced human sacrifice and so performs a worthy service, but in other cases it is the other way around, when a righteous Pharaoh overcomes the evil principle, embodied as a crocodile.¹²⁸ We have a dual personality here: a hymn of Kom Ombo that hails, "Sobek, Re, Lord of Ombo, who loveth to show *mercy* after his anger."¹²⁹ The most striking example of the double role of the crocodile is its function as *Horus*; Professor Kees wrote an article about it.¹³⁰ While one tradition makes the crocodile the Typhonian beast Seth that rent and scattered the members of Osiris all over the landscape, another makes it Horus, the gatherer and preserver of those very same scattered members.¹³¹ The crocodile, says Junker, "is both Horus who finds and assembled the members of Osiris, and the destroyer who, Isis fears, has eaten Osiris."¹³²

Dick: How could it be both?

Mr. Jones: Professor Kees considered this a prize example of Egyptian paradox. The crocodile "Sobek is the Sun, but also a divinity of darkness"; he is the Adversary Seth of Osiris, yet it is he who bears the body of Osiris reverently to Philae.¹³³ In the great festival of Khoiak, Horus "comes bringing on the water the members of Osiris in his form of crocodile. A *transformation* takes place in the Temple of Osiris in his name of Crocodile, Lord of Amu," and all this takes place as part of a lion-couch rite.¹³⁴ Here is an inscription from the Abaton of Philae: "Horus came and brought the limbs of Osiris out of the water in his (Horus's) form of a crocodile, to join them together in the House of Osiris." There you have it: the crocodile kills and scatters the members, which he then gathers to-

gether again as a special favor. Professor E. Otto finds that very strange.¹³⁵

Dick: So do I.

Mr. Jones: But it is quite logical if we understand the very useful function that the terrible crocodile must perform in sacrificial rites. How was Menes, the first king of Egypt, saved by a crocodile?

Jane: By being carried across the water.

Mr. Jones: Yes. The Greek version says he was being saved from his dogs—an idea familiar from Greek mythology—but the much older Egyptian version says Menes was actually killed by a hippopotamus (the kings used to indulge in dangerous ritual hippo hunts), but that a crocodile saved him from death.¹³⁶ Now this business of a dead person being carried over the waters is very familiar in Egyptian literature. Just as the crocodile bore the body of Osiris to Philae, a sacred island forbidden to mortals and cut off from the earth by surrounding waters, so it was taught, the crocodile would "bear the body . . . of every person through the heavenly waters" after death.¹³⁷ In the story of the Two Brothers, the elder brother weeps for the younger, who after his sacrificial death cannot be reached because of the crocodiles in the waters that separate them.¹³⁸ You see what this means: What is the service performed by the crocodile in these cases?

Dick: He carries people across to the other world.

Mr. Jones: Yes, he transports them; he provides the means of making the transition. As in the rites of Khoiak, he makes a "transformation" of the body of Osiris possible. Herodotus II, 90 says that when any Egyptian was carried away either by a crocodile or by the Nile, he was deemed so sacred that no one but a priest could touch him, and his city had to bury him with sacred rites. The Ombites considered it a great honor to be eaten by a crocodile, "and believed that people thus sacrificed were the darlings of the god."¹³⁹ Josephus says that the Egyptians of his day considered anyone carried away by crocs to be "most blessed and worthy of the god."¹⁴⁰ Aelian reported that the Egyptians rejoiced to have their children carried off by crocodiles, and that the mother of such a child was highly honored in her community;¹⁴¹ and Maximus of Tyre tells about an Egyptian woman who rejoiced when her son was eaten by a pet crocodile that she herself had raised up, deeming him "a fitting gift to the local god."¹⁴²

In all these cases the victims were considered as sacrifices and as happily transported across the waters to a better

“Joseph Smith was on very solid ground in identifying the hawk as the ‘Angel of the Lord’”

world; the crocodile, as Frankfort puts it, is really “a set of functions,” one of which is transportation and transformation, exemplified in the efficient way in which it removes its clients out of this world.¹⁴³ Down till late times the Ombites would throw the heads of all sacrificial victims to the sacred crocodiles, which would make short work of the remains; at the same time, according to our informant, the people of a neighboring city said that the crocodiles were the embodiment of Typhon, the destroyer.¹⁴⁴ Well, why not? Seth or Typhon dispatched Osiris and sent him out of the world—that was a necessary function if there was to be a resurrection, a valued and necessary service that needed to be done, and as such the Egyptians appreciated it and the crocodile. That is why “the crocodile appears to the Egyptians as a mighty symbol of the resurrected divine king. The Osiris myth was able to exploit the idea: Osiris became ‘Suchos, the Lord of the marsh.’”¹⁴⁵

Dick: So now the crocodile is not only Seth who killed Osiris, and Horus who saved him, but he is also Osiris himself. Isn't that a bit steep?

Mr. Jones: He doesn't have to be everything at once. In the feast of Osiris the *fekhti* priest says, “I am Horus, I have come to thee, mighty goddess, bringing the body of my father. . . . A model is then placed on a lion-couch in a special chamber.” It is explained that “Horus in the form of a crocodile brings his father's members, for on this day he is to be transformed.” The model is then placed on its back.

Dick: The good old lion-couch drama.

Mr. Jones: Yes, and a crocodile as Horus, the living king, is one of the actors. The Osiris figure is then removed from the bed and set upright on a golden stand, to be exposed to the sun and painted green—obviously Osiris coming to life again.¹⁴⁶ Here are a lot of later amulets showing Horus treading on the crocodiles while holding dangerous lions by the tail—it is a charm to protect people and houses against these beasts, and “represent the renewal of youth,” the overcoming of the most dangerous threats

to life by the reborn Horus.¹⁴⁷ As Seth seeks to destroy the newly born Horus, his mother is told to flee across the waters until she reaches “the house of the Crocodile” in the Delta, where she and her son will be safe.¹⁴⁸ If you want a shockingly literal concept of resurrection, Pliny says that though the crocodiles of Egypt are a terror to the wicked, they can even be ridden by the righteous, and can by the proper treatment be induced to regurgitate their victims for burial.¹⁴⁹

Jane: How nasty!

Mr. Jones: The Egyptians thought it was a salutary performance. Dick, would you say the crocodile's power was, on the whole, good or bad?

Dick: That depends on how it is used.

Mr. Jones: Exactly. Dr. Kees says that it was precisely because the crocodile was so dangerous that its power was coveted—to do what? For one thing, according to Kees, to do just what the lion did and play the part of “a dangerous guardian.” It specialized in guarding the severed head of Osiris, as in this impressive scene from the tomb of Seti I.¹⁵⁰ Since the heads and hearts of sacrificial victims were in early times thrown to the crocodiles, we can pretty well guess where this idea came from.

Dick: The croc would “take care” of those items, all right!

Mr. Jones: Yes, by properly disposing of them. There is a Middle Kingdom offering-tablet of which Kees makes a good deal, which declares that anyone who damages the offerings must come under the dread knife of the Horus-crocodile himself.^{150a} So it is clear that the dire talents of the crocodile were in special demand in sacrificial situations. In the Joseph Smith papyrus it makes little difference whether we think of the crocodile as Horus or Seth; in either case he provides an unmistakable clue to the kind of death the person on the couch must face. As “the idolatrous god of Pharaoh,” he is the form in which Pharaoh is able to consume the flesh and blood of his victims (an idea often expressed in the sacrificial liturgy), and be refreshed and renewed by them. Remember those early sacrificial texts we read in which the king was told that the enemy's

blood was being shed so that he could be revived and rejuvenated by it? It was not enough merely to shed blood—it had to be consumed in some way, and by whom more effectively than by the efficient scavengers to whom the hearts and heads of of sacrificial victims were thrown, the terrifying embodiment of primordial kingship that swarmed in sacred immunity around the oldest sacrificial altars of the land? So it is anything but fantastic to designate the crocodile in Facsimile 1 as “the idolatrous God of Pharaoh” in his capacity of participating in a sacrificial scene.

But let us get back to the main stream of our story. The man on the altar being in mortal peril prays for deliverance, and God sends an angel and rescues him. Now before we get into the extensive literary treatments of that theme, there is a little item that it would be well to get out of the way, and that is what we should have started with, namely:

Facsimile No. 1, Figure 1: “The Angel of the Lord”: What we want to ask is, since when is a hawk an angel? Some have recently maintained not only that Figure 1 in the papyrus should have a human head, but that it actually does have one.

Dick: Wouldn't that make a better angel than one with a hawk's head?

Mr. Jones: By the conventions of Christian art it would. But there are serious objections to accepting a human head on the Egyptian bird.

Dick: Why? I've seen lots of Egyptian soul-birds with human heads.

Mr. Jones: Yes, but none as hard to recognize as this one, I'll wager. And if you go and dig up all those human-headed birds, you will find that every one of them has conspicuous legs and claws in which he is holding *ankh*-signs or *shw* feathers, and in many cases have arms been added to the legs—arms upraised in prayer. But this bird has no legs at all, let alone arms—he is another kind of bird. Joseph Smith was on very solid ground in identifying the hawk in Facsimile 1 (no matter who drew it!) as “the Angel of the Lord,” because according to Egyptian thinking the very best way to show an angel was by a hawk. The trouble with interpreting Egyptian birds is that there are so many of them and birds seem to be just naturally symbolical—mantic, if you will. If you look over a hundred or so lion-couch scenes, you will find that the birds perform in a great variety of roles—sometimes there are five, sometimes only one, but they are all there for a purpose, though not for the same purpose. That is what makes it so confusing. The experts back in 1912 disagreed about the bird in

Facsimile 1 more than anything else—one scholar said it was one thing and another said it was another, and this is one time when comparison with *other* lion-couch scenes only confuses the issue.

Dick: Why?

Mr. Jones: Because you will find among the others not one consistent bird pattern, but all kinds of birds doing all kinds of things. Just look at this lion-couch scene in the shrine of Opet: There is only one bird there, flying above the man on the couch—but what a bird! Professor Varille recognized it as a *ba*-bird.

Jane: What's a *ba*-bird?

Mr. Jones: That is the part of a person that enters his body when he is born and leaves it when he dies.

Dick: It must be his spirit, then.

Mr. Jones: That is what the *ba* is—a representation of the human spirit. Not because human spirits look like birds, but because the idea of a bird best represents the spirit's lightness and its ability to move freely and spurn the heavy gravity of the earth. As Professor Drioton wrote, "Nothing was ever farther from the Egyptian mentality than metempsychosis."

Jane: What's metempsychosis?

Mr. Jones: That is when human beings actually take over other forms than human: this depicting of gods and men in animal form is never to be taken literally, according to Drioton.¹⁵¹

Jane: But if they always drew spirits like birds, wouldn't people come to think they were birds?

Mr. Jones: Professor Frankfort suggests that it was to avoid that very mistake that "in tomb designs the dead are depicted as birds with human heads—possibly a graphic device to distinguish them from real birds."¹⁵² Some people have insisted that the bird in Facsimile 1 should have a human head, or even that it does have one. But is that necessary? Look at all these other lion-couch scenes: how many birds do you see?

Dick: About a hundred, I guess.

Mr. Jones: And how many of them have human heads?

Dick: I can see only four.

Mr. Jones: You see, statistics are all in favor of giving our bird a hawk's head. But statistics aren't everything. Look—in our prize exhibit, the Opet scene, the bird does have a human head. It has been recognized, of course, as a *ba*-bird, but that is only the beginning of the story; notice that the bird has the body of the vulture *Mwt*, showing that it is Osiris's mother, but it has the claws of the inundation-bird *b'h*, showing that it is the beginning of life; at the same time it wears the beard and feather-crown of Amon, and

the inscription tells us that it is "Amon-Re, the sublime soul of Osiris, which alights on his corpse in his place of birth." That means, according to Professor Varille, that "the figure on the lion couch is the counter-part of the bird above. . . ."¹⁵³ Now tell me how many people that one bird is!

Jane: First of all, if it is a *ba* it must be the soul of Osiris. Oh yes, it even says so: "The sublime *Ba* of Osiris. . . ."

Dick: It's only his counterpart.

Mr. Jones: It says here, "The august spirit (*Ba*) of Osiris is coming to unite itself with his body." For a bringing together of spirit and body, both father and mother are necessary. And who is the king when he is reborn?

Jane: Oh, I know. It's Horus. Is the bird Horus, too?

Dick: But Horus is always a hawk, don't you know? Say! Maybe that's why they don't draw a hawk's head on the bird—because if they did everybody would think it was only Horus and nothing else.

Jane: But then what do they do when they want to show that the bird is Horus too, along with all those other things?

Dick: Draw another bird, I suppose—a real hawk.

Jane: But that's too complicated.

Mr. Jones: Is it any more complicated than what we have here? That seems to be exactly the kind of complication we get in these lion-couch scenes. If you will just look in the south sanctuary at Opet, you will see a scene showing how "little Horus" takes hawk form during a gestation period in the marshes, "his temporal father being Osiris who revives in his son, but whose spiritual father is the life-giving Amon."¹⁵⁴ The hawk can be Osiris as well as his father, his mother, and his son! The whole amazing operation takes place on the lion couch, and to put over the whole message a variety of birds is necessary. It is as silly to think that a bird can have only one significance as to think the same of a lion-couch. Our guidebook says that the original soul-bird of Osiris was the *benu*-bird, nothing less than the Phoenix of Heliopolis, but that ordinary spirits were usually represented by the crested Ibis, the *akh*-bird, and that from the Middle Kingdom on soul-birds were shown without human heads as herons, storks, swallows, lapwings, geese, and falcons, that is, always by migrating birds.¹⁵⁵

Dick: Because spirits migrate, I suppose.

Mr. Jones: But here is a study that says that the spirits of the dead are represented by falcons only *after* the Middle Kingdom.¹⁵⁶ Before that the hawk and falcon were reserved for the royal

Horus alone.¹⁵⁷ There is certainly no shortage of evidence for that! Only in the latest period is "the falcon sometimes confused with the soul-bird."¹⁵⁷ Here Miss Klebs tells how the soul-bird can signify either that the soul is flying away—or can serve as a protector, or a guide, or brood upon the body as an egg, looking forward to future resurrection, or fan it with its wings to preserve or restore the breath of life, etc.¹⁵⁸ While the hawk on the ceiling of Tut's tomb may be the king's soul flying away to heaven,¹⁵⁹ he can just as well be flying "from heaven as a hawk. . . ."¹⁶⁰ If he can go one way he can go the other; that perhaps is why the hawk is the *only* symbol to appear in all the known predynastic Palettes and maces—because he alone represents the certain tie between heaven and earth.¹⁶¹

Dick: How come?

Mr. Jones: Because of his special qualifications. For the ancients, the hawk, which could soar out of sight in the sky, was the only bird that could fly between heaven and earth, that could go to the sun and return.¹⁶² If the king was going to heaven, it would have to be as a hawk, chosen to represent both the soul of the king and the sun to which he returned, "because it excelled all other birds known to the Egyptian in its ability to fly at a very great height."¹⁶³ That is why we find on the seals of the very earliest kings the majestic image of "the hawk. . . the great dweller in the heavens" sitting above the archaic *srkh*, the palace gate, as the one who communicates between the earthly and the heavenly dwelling of royalty.¹⁶⁴ From the beginning, "every king placed great importance on his identification with the Horus hawk," emphasizing that he had come from afar, from heaven itself.¹⁶⁵ The name Horus comes from *hry*, "to be far off," sometimes, "to betake oneself to a distance," and the first king of a united Egypt designated himself as "the who is in the distant heaven" to emphasize the heavenly and supernatural nature of his power as that of "Great God, Lord of the Heavens," which of course got him identified with the Sun-god Re in short order.¹⁶⁶ The idea behind the early seals seems to be expressed in this Coffin Text, 148: "See Horus, you gods! I am Horus, the Falcon who is on the battlements of the Mansion of Him whose name is hidden. My flight aloft has reached the horizon. I have overpassed the gods of the sky. . . . I go up in my flight, and there is no god who can do what I have done. . . . I am Horus, more distant of place than men or gods. . . ."¹⁶⁷ Here is a still earlier one: "The King is no longer on earth but in heaven. He

sails to heaven like the flamingo and kisses the sky like a hawk."¹⁶⁵ Here is a brand-new study by the renowned Prof. S. Schott in which he tells us that the hawk offers the student a particularly useful insight into the relationship between speculation and image in Egyptian thinking.¹⁶⁶ He cites inscriptions telling how the hawk "flies up even to heaven," "opens [his] wings to the limits of the universe," and "speeds through the cosmos to the place of light."¹⁶⁸ In this capacity he bears the names of "Announcer" (*Ausruf*, Hw) and "Knower" (*Erkenntnis*, Sj), showing him to be the messenger of messengers.¹⁶⁹ Now as the one being that can pass freely between the remotest reaches of the universe and the earth, the hawk is preeminently qualified—in fact, he is the only fully qualified candidate—for the job of heavenly messenger.

Jane: You mean like angels in the Bible?

Mr. Jones: If you will look up all the references to wings in the Bible, you will find that wings are never found on angels, but are often referred to in a purely symbolic sense. Just so the Egyptians, as Canon Drioton noted, did not for a moment believe that an angel would really take the form of a hawk, but thought that a hawk was a very expressive symbol of the way in which angels get around.¹⁶⁹ Professor Gardiner, who says that "the concept of 'messengers' who performed the behest of the gods is known from the Book of the Dead and elsewhere, e.g. P.T. 1252b,"¹⁷⁰ is also good enough to point out that the Greeks called such a messenger an "angelos," from which our own word angel is derived.¹⁷⁰ The

sign of such a messenger is and always was the hawk or falcon. "The hawk is the divine messenger who brought the book of Wisdom to Thebes," according to Diodorus; "though they understand this symbolically," he explains, "it is said at Thebes that a Hawk brought the divine Book from heaven to the priests"; for that reason "the priestly scribes [hierogrammatists] wear a red ramma and a hawk's feather on their heads."¹⁷¹ Either the god or his representative could be the messenger—indeed the messenger as an ambassador was necessarily an embodiment of him who sent him: "He comes for life as a messenger of Horus," says a Pyramid Text, in which messengers are sent "on the wing of Thoth."¹⁷² Aelian reports that "the Egyptians say that the living hawk is a blessed bird and that after death it can prophesy and send prophetic dreams, being pure spirit stripped of the flesh it can bring healing prescriptions to believers."¹⁷³ Diodorus I, 87 also reports that the Egyptian hawk is the great mantic and prophetic bird. Its most famous embodiment is the great magician Pharaoh Nectanebos, who, to apprise Philip of Macedon of the divine conception of Alexander, "flew and appeared to him as a hawk speaking to him in dreams," from Egypt; at the same time he visited the queen in the form of a hawk and so begot the divine Alexander—which, of course, is another Egyptian idea, conspicuous among our lion-couch episodes.¹⁷⁴ When Philip asked a seer about his dream, he was told, "Thy wife shall conceive for thee a son, who shall rule over the entire world."¹⁷⁴ Here the messenger hawk was the divine-kind himself, but sometimes he could be

just an extension of the king, or of the powers of heaven.

Dick: What does that mean?

Mr. Jones: Well, here is a hawk-picture from the First Dynasty, the famous ivory comb of King Djeter, the spread-out wings represent, it is agreed, the protecting powers of heaven extended to those dwelling on earth.¹⁷⁵ This idea of the hawk as an earnest of heavenly protection carries right on into the tombs and coffins of later times when the outspread wings of the bird of heaven protect the dead from corruption or other harm or even extending healing influence.¹⁷⁶ Throughout the ancient world we meet with the bird who flies ahead of the king and reports to his lord and master all that is going on in it.

Jane: A watchbird, eh?

Mr. Jones: A very familiar concept. In the Ramessum Papyrus, Horus says to Thoth: "Take possession of thy two Falcon-standards that go before thy face," these being "the two eyes," the king's spies.¹⁷⁷ Well, it should be apparent by now that according to Egyptian thinking the proper embodiment of a divine messenger or angel should be by all means a hawk. But we still don't know enough about the hawk in the Joseph Smith papyrus. I think it would be a good idea at this point to quit the museum for awhile and go over to the library. Museum people have a way of neglecting libraries, and vice versa, which is quite understandable. But we have some wonderful texts that can really help us out with our facsimiles. I will meet you again in the museum after I have dug around a bit in the papyri.

(To be continued)

Footnotes

¹A. Piankoff, *The Shrines of Tut-ankh-amun* (Harper Torchbooks, 1962), Pl. 16. The ivory headrest that goes with the bed is supported by a figure of "Shu, the void, the god of air," who is flanked by two crouching lions, Pl. 59. This lion couch belongs to a series of three beds, including a bull-bed (Pl. 14), and a hippopotamus-bed (Pl. 15).

²E. Kémer, in *Bull. Inst. Fr. Cairo*, Vol. 87 (1934/5), p. 283; F. Monet, *Everyday Life in Egypt* (London, 1958), p. 29.

³Piankoff, *op. cit.*, pp. 36f. "These couches represent three stages of rebirth," culminating with "finally, the lion couch associated with resurrection," cf. *ibid.*, p. 51, Fig. 11, and G. Jequier, *Considérations sur les Religions Égyptiennes* (Neuchâtel, 1946), pp. 217.

⁴Piankoff and Jequier, *loc. cit.* In the symbolic royal conception, birth, and nursing scenes from Luxor, Denderah, Deir el-Bahri, and Philae, the lion-couch dominates the scene; F. Weindler, *Geburts- und Wochenbettsszenen auf alt-ägyptischen Tempelreliefs* (Munich: Beck, 1915), Abb. 3, 7, 14, 18, 21, 27, 28.

⁵The close resemblance between the "Bed of Osiris" and the lion-couch scene in the temple of Seti I was noted by E. Amelineau, in *Revue Égyptologique*, Vol. 13 (1910), p. 181, with photo. The lion-couch scene in the temple of Opet is discussed by A. Varille, in *Annales du Service*, Vol. 53 (1955/6), pp. 79ff, with photo, Pl. XIX.

⁶Above, note 3. The most impressive series of lion-couch scenes is to be found in H. Frankfort, *The Cenotaph of Seti I at Abydos* (Egyptian Exploration Society, 1933), Pl. 74 to 78.

⁷A. Moret, *Mystères Égyptiens*, p. 61.

⁸W. Needler (1963), discussed in *Orientalische Literaturzeitung*, Vol. 60 (1965), p. 246.

⁹H. E. Winlock, in *Ann. Serv.*, Vol. 30 (1930), pp. 102ff, with photo.

¹⁰*ibid.*, p. 103.

¹¹U. Schweitzer, in *Ägyptologische Forschungen*, Heft 5, 1948, Pl. viii; M. el Amir, in *Journal of Egyptian Archaeology*, Vol. 34 (1948), Pls. XV, XVI.

¹²G. Jequier, in *Sphinx*, Vol. 14 (1910/11), p. 19.

¹³D. Opitz, in *Archiv fuer Orientforschung*, Vol. 7 (1931-32), p. 88.

¹⁴W. Spiegelberg, in *Agg. Ztschr.*, Vol. 65 (1930), p. 58; quote is from B. Bruyere, in *Chronique d'Égypte*, Vol. 28 (1952), p. 38.

¹⁵Bruyere, *op. cit.*, pp. 37f.

¹⁶A. Varille, in *Ann. Serv.*, Vol. 53, pp. 107-9.

¹⁷Opitz, *op. cit.*, p. 86.

¹⁸Piankoff, *op. cit.*, pp. 42, n. 3 and 22, n. 48.

¹⁹T. Hopfner, in *Pauly-Wissowa, Realencyklopädie d. Altertumswiss.*, Suppl. 16: 1331.

²⁰*ibid.*, Col. 1332.

²¹A. Short, in *Jnl. Egypt. Archaeol.*, Vol. 22 (1936), p. 163.

²²K. Sethe, *Übers., u. Kommentar zu den*

altæg. Pyramidentexten, I, 78f, 80.

²³E. A. W. Budge, *The Book of Opening the Mouth* (London, 1909), I, 38.

²⁴G. Jequier, in *Recueil de Travaux*, Vol. 37, p. 122.

²⁵Mission Archéologique Française, *Mémoires*, Vol. 1 (1889), Pl. XXXI, Figs. 32 and 33.

²⁶W. F. Petrie, *Denderah* (Eg. Expl. Soc., 1898), Pl. iii.

²⁷G. Maspero, *Gen. Catal.*, Cairo, Vol. 102 (1939), Pl. XXV, 29318; cf. *Pyr. Text* No. 509 (1125).

²⁸Platz, *Vandenhoef in Oriens Christianus*, Vol. 5 (1915), pp. 24ff.

²⁹*Pyr. Text* No. 509 (1120).

³⁰Aelian, *Hist. animal.* XII, 7.

³¹A. Gardiner, in *Jnl. Egypt. Archaeol.*, Vol. 6 (1920), p. 106.

³²Platz, *de Iside*, 38.

³³A. Varille, in *Ann. Serv.*, Vol. 53, pp. 87-89, discussing the symbolism at length.

³⁴*ibid.*, p. 96.

³⁵Aelian, *Hist. animal.* XII, 7.

³⁶Varille, *op. cit.*, p. 106.

³⁷M. Fagrace, in *Mitt. des d. Inst. Kairo*, Vol. 15 (1937), p. 213.

³⁸C. Crofoot and N. de G. Davies, in *Jnl. Egypt. Archaeol.*, Vol. 27 (1941), p. 128.

- ¹⁰¹L. Borchardt, in *Aeg. Ztschr.*, Vol. 61 (1926), pp. 30-51.
- ¹⁰²W. Wesszinski, *Atlas*, I, i, 88f; Pt. ii, Taf. 203.
- ¹⁰³*Ibid.*, II, i, Taf. 164. For other royal pet lions, see L. Keimer, in *Ann. Serv.*, Vol. 30 (1936), pp. 45-52, Pl. iii.
- ¹⁰⁴A. Gardiner, in *Aeg. Ztschr.*, Vol. 82 (1957), p. 38.
- ¹⁰⁵Derchain, *Rites Egyptiens* (Brussels, 1962), I, 84.
- ¹⁰⁶Aelian, *Hist. animal.* XII, 7. See the many illustrations in U. Schweitzer, "Loewe u. Sphinx im alten Aegypten", in *Agyptol. Forschungen*, Heft 15, 1948, Abb. 5, Taf. i, x, 2, 4, xii, 1, 2, 3, 4, 6; XV, 6, 8.
- ¹⁰⁷M. de Rochement, in *Bibliothèque Egyptologique*, Vol. 3 (1894), p. 254; and the Tomb of Seti I, in *Mus. Arch. Fr., Mem.*, 2, Pl. xliii. In *The Book of Victory over Seth* (ed. S. Schott, pp. 52f), VIII, 5f, Nut describes the whole-somely destructive effect of Seth with her flame and sword. See below at fn. 63.
- ¹⁰⁸This is only a general impression, but the theme is discussed ingeniously by A. Varille, *Ann. Serv.*, Vol. 53, pp. 39f, 110.
- ¹⁰⁹E. E. Edgar, *Grecio-Egyptian Coffins*, Cat. Gen. Cairo, Vol. 26 (1905), Pl. xxii, xxiii.
- ¹¹⁰*Coffin Texts* (De Buck), II, 280, Spell 66.
- ¹¹¹Brunner, in *Ztschr. der dt. Morgenl. Ges.*, Vol. 111 (1961), p. 442; this is treated below.
- ¹¹²*Coffin Texts* (De Buck), I, 385-392.
- ¹¹³Apollonius, *Vita Apollonii*, 5.46.
- ¹¹⁴E. H. Kees, in *Aeg. Ztschr.*, Vol. 76 (1940), Taf. IV, opp. p. 44.
- ¹¹⁵*Jnl. Egypt. Archaeol.*, Vol. 51 (1965), Pl. XII, 5, opp. p. 25. For a Sphinx-throne, G. Roeder, *Bronzefiguren in Berlin* (1958), Taf. 87.
- ¹¹⁶C. Magero, in *Aeg. Ztschr.*, Vol. 76, p. 3, 446, Fig. 5. The sacrificial scenes are described on pp. 452-54, Fig. 7.
- ¹¹⁷*Ibid.*, p. 6, Pl. 7, and Pl. 8.
- ¹¹⁸E. Drion, in *Chron. d'Egypte*, Vol. 10 (1934), pp. 202f.
- ¹¹⁹C. Capart, in *Chron. d'Egypte*, Vol. 19 (1933), Figs. 28-30.
- ¹²⁰Perdizier, *Monuments et Memoires*, Vol. 25 (1917), p. 263, Fig. 3.
- ¹²¹*Mus. Arch. Fr., Mem.*, Vol. 31, Pl. clvi.
- ¹²²Crowfoot and Davies, *Jnl. Egypt. Archaeol.*, Vol. 27, p. 128.
- ¹²³A. Varille, *Ann. Serv.*, Vol. 53, pp. 107-8. Italics added.
- ¹²⁴Perdizier, *op. cit.*, p. 377, Fig. 11.
- ¹²⁵Borchardt, in *Aeg. Ztschr.*, Vol. 61 (1926), pp. 30f.
- ¹²⁶C. M. Firth, in *Ann. Serv.*, Vol. 26 (1926), p. 100, Fig. 2.
- ¹²⁷M. Calverly, *Temple of Sethos I*, Vol. 3, Pl. 12.
- ¹²⁸Fr. v. Bissing, in *Aeg. Ztschr.*, Vol. 69 (1933), p. 99, Abb. 3.
- ¹²⁹H. Kees, *Goetterglaube*, pp. 103, 197; Bonnet, *Reallexikon*, p. 159.
- ¹³⁰H. Frankfort, *Kingship and the Gods*, p. 44.
- ¹³¹H. Schaefer, in *Aeg. Ztschr.*, Vol. 37 (1899), p. 5, Abb. 2; M. Moret, *Mysteres Egyptiens*, pp. 90f, 313, Fig. 87.
- ¹³²M. Badawy, in *Aeg. Ztschr.*, Vol. 87 (1961), p. 95.
- ¹³³A. Gardiner, in *Jnl. Egypt. Archaeol.*, Vol. 36 (1960), pp. 111.
- ¹³⁴F. Weidner, *Geburts- und Wochenbett-darstellungen*, . . . (1915), Abb. 27, 28, show this distinctly.
- ¹³⁵Diodorus, *Hist.*, I, 89; Pliny, *Nat. Hist.*, VIII, 25, 92-93.
- ¹³⁶The Story of the Brothers, 6:ff.
- ¹³⁷Calverly, *Temple of Sethos I*, Vol. 3, Pl. 12; R. v. Lanza, *Dizionario*, Tav. xv, xvii.
- ¹³⁸H. Horapollo, *Hierogl.*, I, 67, in Hopfner, *Fontes*, p. 589.
- ¹³⁹Alexander of Lycopolis, *On the Manichaeans*, 14, in Hopfner, pp. 461f.
- ¹⁴⁰Philo, *De pontifice Caini*, Vol. 48 (1965), in Hopfner, *Fontes*, p. 167.
- ¹⁴¹Origen, *Against Celsus*, V, 39.
- ¹⁴²H. Brugsch, in *Aeg. Ztschr.*, Vol. 31 (1893), pp. 24f, 27f; C. Kuentz, *Bull. Inst. France. Arch. Or.*, Vol. 28 (1929), p. 196; L. Kakosy, in *Aeg. Ztschr.*, Vol. 90 (1963), p. 66. For mummified crocodiles, X. de Gontaren, in *Ann. Serv.*, Vol. 2 (1901), pp. 182-84.
- ¹⁴³Plutarch, *De solis anim.*, 23, in Hopfner, *Fontes*, p. 265. Strabo, *Geog.*, XVII, 1, 809, describes a visit to one of the sacred preserves where tourists would feed the crocodiles.
- ¹⁴⁴Strabo, *Geog.*, XVII, 1, 814.
- ¹⁴⁵Plutarch, *De solis anim.*, 23.
- ¹⁴⁶Aelian, *Hist. animal.* X, 24.
- ¹⁴⁷Strabo, *Geog.*, XVIII, 1, 817.
- ¹⁴⁸Plutarch, *De solis anim.*, 23 (982C).
- ¹⁴⁹*Coffin Texts* (De Buck), II, 254.
- ¹⁵⁰E. Drion, in *Bibliotheca Orientalis*, Vol. 10 (1953), p. 167, citing numerous Coffin Texts.
- ¹⁵¹H. Hopfner, *Thierkult der alten Aegypten* (Vienna, 1913), p. 107.
- ¹⁵²A. Moret, in *Rec. Trav.*, Vol. 35 (1913), pp. 55-59; E. A. W. Budge, *Egyptian Hieratic Papyri in the British Museum*, (1910), pp. 23f, 24f, 25f. On the charms against the crocodiles, F. Chabas, in *Bibliothèque Egyptologique*, Vol. 12 (1905), p. 12. There is a frightening picture of a lady drinking from a stream in the 26th preserve of Amun with a big crocodile watching her on the other side; the inscription reads, "If I go to the great pool of Amun to drink, may nothing resist me." C. Kuentz, *Bull. Inst. Fr. Arch.*, Vol. 28, p. 163; A. Piankoff, *Ann. Serv.*, Vol. 49, Pl. V. A picture from the 5th Dynasty shows a terrifying crocodile watching a boat go by, W. Wesszinski, *Atlas*, I, 3, 401.
- ¹⁵³W. F. Petrie, *Religious Life in Ancient Egypt*, p. 85.
- ¹⁵⁴E. A. W. Budge, *Papyrus of Ani*, Pl. 27, Ch. 88.
- ¹⁵⁵Strabo, *Geog.*, XVII, 1 (184).
- ¹⁵⁶Diodorus, *Hist.*, I, 35 (41).
- ¹⁵⁷Aristotle, *Economics*, II, 33.
- ¹⁵⁸Herodotus, *Hist.*, II, 89; Athanasius, *Contra gentes*, 23, says this was an excuse for feuding between the towns, though most Egyptians detested crocodiles.
- ¹⁵⁹Aelian, *Res gestae*, XII, 15 (17), in Hopfner, *Fontes*, p. 552; Pliny, *Nat. Hist.*, XIII, 46, 186.
- ¹⁶⁰E. E. Drion, in *Revue d'Egyptologie*, Vol. 11 (1957), pp. 55f.
- ¹⁶¹Plutarch, *De Iside*, 31, in Kemi, Vol. 1 (1928), p. 41; Hopfner, *Thierkult*, p. 125.
- ¹⁶²Stephanus Byzant., s.v. *Krokodillon polis*, in Hopfner, *Fontes*, p. 675.
- ¹⁶³Pyramid Text No. 317. Derogatory are Nos. 507-510. P. T. 489c and 510a call Sobek the Son of Neith, and she is sometimes shown nursing two crocodiles, S. Schott, in *Revue d'Egyptologie*, Vol. 19 (1967), p. 107; H. Kees, in *Aeg. Ztschr.*, Vol. 88 (1962), p. 30, making a crocodile the patron of Pharaohs. In a poem called "The Works of Shu" Pharaoh himself in an exciting adventure becomes a crocodile, in Kemi, Vol. 1 (1928), p. 35.
- ¹⁶⁴H. Kees, *loc. cit.*
- ¹⁶⁵J. Spiegel, in *Ann. Serv.*, Vol. 53 (1953), p. 434, this being part of the "resurrection text" of the Pyramid of Unas.
- ¹⁶⁶B. Barquet, in *Revue d'Egyptologie*, Vol. 9 (1952), p. 7.
- ¹⁶⁷C. Kuentz, in *Bull. Inst. Fr. Arch. Or.*, Vol. 28 (1929), pp. 177, 119.
- ¹⁶⁸A. Gardiner, in *Revue d'Egyptologie*, Vol. 11 (1957), pp. 52-54.
- ¹⁶⁹*Ibid.*, pp. 46-47.
- ¹⁷⁰G. Botti, *La Glorificazione di Sobk* (Copenhagen: Munksgaard, 1959), pp. 5-6.
- ¹⁷¹*Coffin Texts* (De Buck), II, 375ff.
- ¹⁷²G. Goyon, in *Kemi*, Vol. 6 (1936), p. 37.
- ¹⁷³A. Gardiner, *Egypt of the Pharaohs*, p. 151.
- ¹⁷⁴H. Bonnet, *Reallexikon*, p. 756.
- ¹⁷⁵R. P. Charles, in *Revue d'Egyptologie*, Vol. 19 (1967), pp. 14-15.
- ¹⁷⁶E. Newberry, *The Amherst Papyrus* (London, 1903), Fayum Pap. I, 1.
- ¹⁷⁷Plutarch, *De Reallexikon*, p. 756. Italics added.
- ¹⁷⁸Dr. Peters in F. Spalding, *Joseph Smith as Translator*, p. 28.
- ¹⁷⁹Story of Horus, *Dizionario*, Tav. xv-xviii.
- ¹⁸⁰Calverly, *Temple of Sethos I*, Vol. 3, Pl. 12.
- ¹⁸¹Derchain, *Rites Egyptiens*, I, 25.
- ¹⁸²Plutarch, *De Iside*, 31.
- ¹⁸³Herodotus, *Hist.*, III, 16, the beast being equivalent to fire in the capacity. In early Jewish and Christian apocrypha "the ravaging lion" is the inexorable process by which all material things suffer oxidation and destruction.
- ¹⁸⁴Story of Horus, *Dizionario*, Tav. xv-xviii.
- ¹⁸⁵Aelian, *Hist. animal.* X, 24 noting that at Coptos "the ravaging lion" is the hawk as the enemy of the crocodile."
- ¹⁸⁶Horapollo, *Hierogl.*, I, 67, in Hopfner, *Fontes*, p. 589.
- ¹⁸⁷A. J. H. Kees, in *Aeg. Ztschr.*, Vol. 88 (1962), pp. 31f.
- ¹⁸⁸A. Piankoff, *Shrines of Tut-anh-amon*, Fig. 32 (Shrine No. 31).
- ¹⁸⁹A. Gardiner, *Egypt of the Pharaohs*, (1907), p. 107.
- ¹⁹⁰Derchain, *Rites Egyptiens*, I, 8.
- ¹⁹¹H. Junker, in *Aeg. Ztschr.*, Vol. 87 (1931), pp. 51-55. The crocodile is besought to "be merciful to King Ammenemes, through whom thy face is happy on this day." A. Gardiner, in *Revue d'Egyptologie*, Vol. 11, p. 48.
- ¹⁹²H. Kees, in *Aeg. Ztschr.*, Vol. 64 (1929), pp. 107-12, noting that nothing could be more repugnant to the feelings of Shau to identify Horus with a crocodile (p. 107).
- ¹⁹³E. Otto, in *Orientalia*, Vol. 7 (1938), p. 75.
- ¹⁹⁴H. Junker, *Das Goetterdekret ueber das Abaton* (Vienna, 1913), p. 43.
- ¹⁹⁵E. Zimmernann, *Aegyptische Religion* (Paderborn, 1917), p. 107f.
- ¹⁹⁶Loret, in *Rec. Trav.*, Vol. 4 (1883), p. 31; Vol. 5 (1884), pp. 90f.
- ¹⁹⁷E. Otto, *loc. cit.*, quoted by H. Junker, *op. cit.*, p. 43.
- ¹⁹⁸Steph. Byz., above, note 102; E. Drion & J. Vander, *L'Egypte* (Paris, 1962), p. 136.
- ¹⁹⁹Zimmernann, *op. cit.*, p. 108.
- ²⁰⁰The Two Brothers, 8:1.
- ²⁰¹Zimmernann, *op. cit.*, p. 106.
- ²⁰²Josephus, *Contra Apionem*, II, 7, 86.
- ²⁰³Aelian, *Hist. animal.* X, 21.
- ²⁰⁴Maximus of Tyre, *Philosophy*, II, 5f/i, in Hopfner, *Fontes*, p. 351.
- ²⁰⁵H. Frankfort, *Ancient Egyptian Religion*, p. 25.
- ²⁰⁶Aelian, *loc. cit.*
- ²⁰⁷H. Kees, in *Aeg. Ztschr.*, Vol. 88 (1962), p. 30. Italics added.
- ²⁰⁸Loret, *Rec. Trav.*, Vol. 5, p. 90f.
- ²⁰⁹F. Chabas, in *Bibliothèque Egyptologique*, Vol. 12 (1905), pp. 12f.
- ²¹⁰Mettierich-Sche, *St. VI*, in C. E. Sander-Hansen, pp. 40-41.
- ²¹¹Pliny, *Nat. Hist.*, VIII, 25, 92f.
- ²¹²H. Kees, in *Aeg. Ztschr.*, Vol. 64 (1929), p. 110. In the Tomb of Seti I a huge crocodile lies on a grave-mound facing a sacrificial head, directly under which is a lion couch, *Mus. Arch. Fr., Mem.*, II, Pl. xlv.
- ²¹³*Ibid.*, *op. cit.*, p. 108. Identifying the god on p. 109. The text is in K. Sethe's *Aegyptische Lesestuecke* (Leipzig, 1924), p. 87.
- ²¹⁴E. Drion, in *Bibliotheca Orientalis*, Vol. 10 (1953), p. 167.
- ²¹⁵H. Frankfort, *Ancient Egyptian Religion*, p. 25.
- ²¹⁶A. Varille, in *Ann. Serv.*, Vol. 53, p. 111.
- ²¹⁷*Ibid.*, p. 111f.
- ²¹⁸H. Kees, in *Aeg. Ztschr.*, Vol. 61 (1926), pp. 105-7.
- ²¹⁹W. Spiegelberg, in *Aeg. Ztschr.*, Vol. 62 (1927), p. 27.
- ²²⁰Plutarch, 29. Klebs, *op. cit.*, pp. 104f, found that human-headed soul-birds never appear in the Book of the Dead until the 18th Dynasty, when, though some of them are water-birds, most are falcon types.
- ²²¹Klebs, *op. cit.*, p. 105.
- ²²²S. A. Piankoff, *Shrines of Tut*, p. 44.
- ²²³S. Morez, *Aegyptische Religion* (Stuttgart, 1960), p. 159.
- ²²⁴W. Kaiser, in *Aeg. Ztschr.*, Vol. 84 (1959), pp. 123-24.
- ²²⁵Aelian, *Hist. animal.* X, 14; T. Hopfner, *Thierkult*, p. 111.
- ²²⁶E. S. Edwards, *The Pyramids*, p. 23.
- ²²⁷P. Kaplony, in *Orientalia*, Vol. 34 (1965), pp. 145f, 150.
- ²²⁸*Ibid.*, p. 153.
- ²²⁹H. Junker, *Giza* (Vienna, 1929), Vol. 2, pp. 51-52.
- ²³⁰Coffin Text, Sp. 148, cit. R. O. Faulkner, in *Jnl. Egypt. Archaeol.*, Vol. 54 (1966), p. 41.
- ²³¹Pyramid Text No. 476 (890).
- ²³²S. Schott, in *Aeg. Ztschr.*, Vol. 95 (1968), p. 55; the quotes are from pp. 54, 62, and 61 resp.
- ²³³*Ibid.*, pp. 54, 56.
- ²³⁴The winged creatures in Daniel and Revelations and Ezekiel 1 and 10 do not function as messengers. Elsewhere "wings" is used in a frankly figurative sense.
- ²³⁵A. Gardiner, *The Chester Beatty Papyrus I* (British Museum, 1931), p. 25, n. 3.
- ²³⁶Diodorus, *Hist.*, I, 87.
- ²³⁷Plutarch, *De solis anim.*, 23, here the messenger is both Horus and Thoth.
- ²³⁸Aelian, *Hist. animal.*, XI, 39.
- ²³⁹Pseudo-Callisthenes, *Vita Alexandri*, I, 708.
- ²⁴⁰H. Junker, *Giza*, Vol. 2, p. 48; R. Anthes, in *Mit. der dt. Orientgesellschaft*, Vol. 96 (1965), p. 12.
- ²⁴¹Klebs, in *Aeg. Ztschr.*, Vol. 61 (1926), p. 105.
- ²⁴²Mettierich-Sche, *St. XIV* (Sander-Hansen, p. 78). "Horus Thuy natun" gives the protections . . . the poison is counteracted, the fever is destroyed."
- ²⁴³K. Sethe, *Ramesseumpapyri*, pp. 192, 182, 194.

End of an Era

Life Among the Mormons



My husband is one of the few members of his family who belongs to the Church. The last time we visited his family, they good-naturedly kidded him about how much he does for the Church and doesn't get paid for it. "No, I don't receive any money for what I do," he conceded. But, he added, "Although the wages aren't too high, it's the retirement plan that I'm really interested in!"
—Mrs. Sherron Arnold, Pendleton, Oregon

A Beehive girl approached her bishop and said, "I have been reading in the Era about the new simplified geneallergy program. Can you tell me more about it?" The bishop, trying not to embarrass her, very gently explained, "The word is genealogy, not geneallergy." After a moment of thoughtful hesitation, the girl replied, "That's OK— an allergy is an itch, and I am itching to get started!"
—Walter F. Ririe, Rexburg, Idaho

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

"So you have loved and lost, my boy. Too bad!"
"On the contrary, I came out ahead. She returned all my presents, and accidentally included two from another guy!"

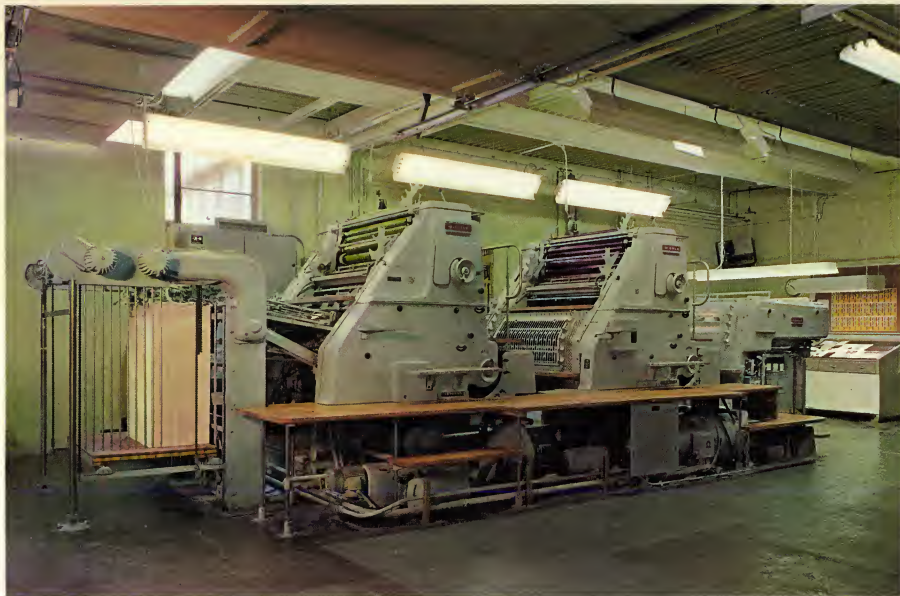
Picnic: A snack in the grass.

Tenant: Why do you raise my rent when my room is way up in the attic?
Landlord: Because you use more stairs than anyone else.

*... when we have finally
proved ourselves worthy of
exaltation, then eternity
will be the measure of life's
length; celestial glory will
be the measure of its breadth;
to be like God will be
the measure of its depth.*
—Elder Sterling W. Sill

*The world of God is the
creation we behold. It is in this
world, which no human
invention can counterfeit
or alter, that God speaketh
universally to man.*
—Thomas Paine

He who is self-centered travels
in very small circles.
—T. Kirkwood Collins



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